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REAL Women denied real funding

Margaret Griffioen

TORONTO, Ont. — An application by REAL Women (Realistic Equal Active for Life) for $566,620 to finance their operating costs was turned down recently by Federal Secretary of State David Crombie.

REAL Women, a women's group, "whose primary concern is the care and well-being of the family," was refused funding from the Secretary of State's women's program despite support from many Progressive Conservative MPs.

Crombie told REAL Women that the group might be eligible for specific project grants and that his department is reviewing the criteria used by the women's program to determine funding eligibility.

Government criteria

REAL Women spokesman, Gwen Landolt says the group will consider the grant option at its February board meeting, but in the past they had been refused such grants because their projects did not "fit the pigeon hole of improving the status of women" as defined by the government.

Landolt says Crombie's decision is "obviously injust" and "painful." She is disappointed in the government's unwillingness to fund "more traditional, Judeao-Christian groups" such as REAL Women.

Only groups whose "Projects [are] concerned with better educational and job opportunities; quality day care, equal pay, improved pensions, maternity leave, women's needs in the home and in the workplace [and have] done much to raise the level of understanding of status and needs of women participating in Canadian society," are eligible to receive federal funds, according to Crombie.

Crombie also told the group that he needs to see "a proven track record of project management before committing operational funds to representative organizations."

David Crombie

Continued on page 4 ...

Thinkbit

It is derived, that magic name, from two Greek words: en meaning "in," and Theos meaning "God." Enthusiasm is literally: "God in Us."

From: *Niagara Scene, May 1983.*

Calvinist Contact

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Crackdown on ice folly

Stan de Jong

TORONTO, Ont. — As Rick Hansen, the Man in Motion, quietly wheels across the prairies, Canadians, more than ever before, are being alerted to the dangers of spinal cord injuries and the need for research aimed at helping the growing number of paraplegics.

There has been an alarming increase in spinal cord injuries related to that most favoured Canadian game on ice called hockey. Between 1966 and 1985 there were 88 serious spinal injuries reported in Canada, 44 in Ontario. The Canadian Paraplegic Association estimates that lifetime care for paraplegics is approximately $1-million per person.

Brawls on ice must go

The Ontario Government has just announced it will spend more than $1.4-million over the next 15 months to curb violence in amateur sports, with an emphasis on hockey violence (*Queens Park Report*, Jan. 15, 1987).

The funds will be used to improve referee training, to promote better injury care and to help provide arenas with breakaway hockey safety nets. Grants from the Ministry of Tourism and Recreation will be contingent on certain safety standards having been met.

Further, John Eakins, Tourism and Recreation Minister, will be introducing amendments that will allow him to withhold grants from amateur leagues that fail to introduce measures to reduce violence on the ice.

Safely staying fit

Athletic activities account for over half of all serious injuries according to the McMaster School Injuries Study for the Ministry of Education. Said Mr. Eakins: "It is my view — and the view of the government — that violence in sports and preventable injury in sports and fitness cannot be tolerated."

Concern for safety also extends to what is called the "fitness industry." Fitness organizations are being formed all over the place and safety measures have not kept pace with this development.

Mr. Eakins' ministry intends to closely work with this industry in order to help them establish safety standards for operations, maintenance and equipment, and standards for the training and job qualifications of professional fitness employees.

With participation in amateur sports and fitness increasing rapidly, Mr. Eakins said that his aim is to make sure that the enthusiasm continues but with safety and injury prevention a top priority.

Moscow marks religious anniversary with propaganda campaign

WASHINGTON, D.C. (EP) — The year 1988 will mark the 1000th anniversary of the adoption of Christianity in Kievan-Rus', a medieval principality which was the first Slavic state on what is now Soviet territory. Moscow has launched a propaganda campaign to exploit the religious anniversary, according to the newsletter *Soviet Disinformation Forecast*.

The newsletter notes that the Soviet government cannot merely ignore such an important milestone, but cannot attribute too much significance to it because this would acknowledge the importance of religion — awkward for an officially atheist state. The newsletter also notes that interest in religion seems to be growing among Soviet youth and intellectuals, and official observance of the millennium would risk promoting or sanctioning the development.

Disinformation editor Roy Godson expects propaganda efforts surrounding the anniversary to be directed toward creating the impression abroad that there is freedom of worship in the USSR, manoeuvre Western clerics into publicly supporting Soviet arms control positions, and strike at Ukrainian nationalism, a source of concern for Soviet leaders.

Metropolitan Filaret of Minsk and Belorussia, a member of the Synod of the Russian Orthodox Church, has already indicated that foreign guests of the Russian Orthodox Patriarchate will visit ancient places of worship in Kiev, Moscow and other cities. He said a "solemn ceremony" will take place in Moscow, and its "participants will be the representatives of religious organizations and social circles with which the Russian Orthodox Church has been co-operating for many years, and striving for peace and the preservation of the sacred gift of life on earth."

The newsletter article says the Soviet government can be expected to ignore Ukrainian aspects of the anniversary. It says "Any manifestation of Ukrainian separateness threatens to splinter the alleged unity of this [Russian-Ukrainian] Slavic bloc, and undermine Moscow's consistent efforts to stifle all expressions of Ukrainian distinctiveness. For example, the Ukrainian Orthodox Church was absorbed into the Russian Orthodox Church into the 1930s. The Ukrainian Catholic (Uniate) Church was abolished by Stalin and is still banned today."

The article predicted that the Soviet government will divert attention from anti-religious policies in the Soviet Union by stressing the church's artistic achievements. Books on iconography and architecture, and recordings of liturgical music are expected, as well as renovations of churches which have been allowed to decay.

In this issue:

Thomas Edison, the great inventor, was born 140 years ago p.9
A union says No to volunteer work by mentally handicapped woman . p.12
Calvin Seerveld reports on the long-term needs of Sierra Leone in the first of five instalments . . . . . pp. 13,14

Calvinist Contact

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Now is the time to discuss capital punishment

Prime Minister Mulroney has promised a debate some time this year on the question of capital punishment. It's a matter that pops up every decade at least once. The general population seems to favour capital punishment more than its leaders. More policemen favour it than church leaders. More fundamentalists favour it than liberals. It appears to be one of those miserable hawk/dove issues that one can boil down to the kind of personality one has. There is little profit in discussing such matters when they are reduced to whether or not you had a strict father or whether or not your education went beyond Grade 12.

If there is going to be a debate in our circles, we hope it will be a sensible, gentle and searching one that focuses on uncovering the revelation of God's will for a society's ordering of itself. Christians do have an advantage in the discussion in that they can be open to direction by God's Word and Spirit, but they easily lose that advantage by being lazy thinkers and poor listeners. In a real sense, Christians have to spend twice as much time on finding answers to human questions, because they have to work *and* pray.

No easy path

In addition, they have to sort out all kinds of thorny questions such as: Does the New Testament dispensation call for a judiciary system that is different from that of Old Testament Israel? If so, does that spell the end of capital punishment? Does the commandment "Thou shalt not kill" refer specifically to murder or also to capital punishment? Is the question of deterrence to be limited to whether or not a specific murder would have been prevented if capital punishment had been in place, or can deterrence apply in a more general way to a climate of respect for laws? Is it wrong to justify capital punishment on the basis of punishment rather than deterrence? Is the sword which the government does not carry for nothing (Romans 13:4) just a small ceremonial sword, as John H. Redekop suggests it might be in a *Faith Today* article (July/August, 1986)? Do biblical injunctions like, "Vengeance is mine, says the Lord," "Turn the other cheek" apply to justice systems or only to personal relationships?

Does incarceration for life in prisons such as Eastham in Texas (see *Newsweek* story "Inside America's toughest prison" of Oct. 6, 1986), where a platoon of the toughest prisoners determine life and death ... does such incarceration constitute a better alternative to the death sentence? Are we at all capable of offering better alternatives? Is capital punishment, if reinstated, to be limited to premeditated murder in a trial by judge and jury, as the Christian Heritage Party suggests, or is all willful murder, even of the impulsive kind, deserving of capital punishment?

Some resources

Readers (others too, for that matter) can consult The Acts of Synod 1981 of the Christian Reformed Church for a comprehensive statement on capital punishment. Synod decided that states have the right to institute capital punishment but need not exercise that right. It also urged its members to renounce all motives of revenge and to encourage governments to adopt criminal justice systems that do justice to scriptural principles. A reading of the "Yes" and "No" articles by Clark Pinnock and John H. Redekop in *Faith Today* (July/August) as well as subsequent letters in that magazine should give further substance for discussions.

This year can be a profitable year for all Canadians if they prepare themselves for active participation in a national debate that should precede the parliamentary debate Prime Minister Mulroney has promised. Start thinking, discussing and praying now. Don't wait for the Ottawa House of Commons' bells to start the round. By that time the fat is usually in the fire and the population is lamenting the fact that they should have spoken up earlier.

Christianity's prongs

It seems that people who hold so-called conservative, and people who hold so-called liberal socio-political views both get support from scripture in the following description of pure religion: "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress [the politics of mercy] and to keep oneself from being polluted by the world [the politics of morality]." (James 1:27)

Citizens for Public Justice, a national advocacy group which focuses on the plight of the disadvantaged, seems to stress the politics of mercy; whereas the newly-formed Christian Heritage Party, which hopes to run 50 candidates in the next election, seems to stress the politics of morality. All this is fine, except that in practice, people want to make choices between the two.

It's not as it is in E.E. Cummings' poem about people who are always late and people who are always early. The poem ends by saying that, although the two are forever doing opposite things, "each other they always marry." One could wish for a few more "marriages" in our midst.

When you go to a CPJ meeting one time and to a Christian Heritage Party meeting another, you can at least count on this fact — you will seldom run into the same people twice. A perfect situation for those who tend to borrow things from others. From the point of view of those who like to owe no person anything except love, it's less than satisfying, however.

Question: is half a religion still pure and faultless, or does God want the whole shebang and nothing but the shebang? Perhaps James 1:27 is also a form of rebuke for one-pronged people and organizations.

Letters

The morality of seeking a younger woman

Just reading the newest C.C. — your comments on the South Africa poem were on target. The poem, however, didn't turn me off as much as a little ad beside it did (okay, so I'm given to a bit of hyperbole!!) The ad has a middle-aged man asking for a woman a decade his junior. I question the morality of that, honestly.

Lemme analyse this guy for you. He's well established, possibly widowed but more likely divorced at that age. He wants a wife, and he's not going to settle for just any woman in his age bracket. No sirree, she's got to be young and beautiful, a darn good cook, good in bed, and good to show off.

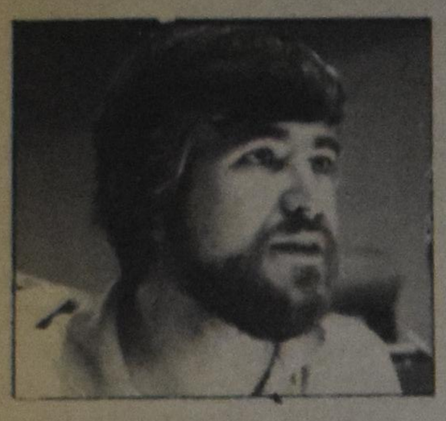
Okay, he doesn't mention all that, because he's a "Christian." But his request for a younger woman is telling all the same. It's okay for men to age, to go gray, develop crowsfeet, a potbelly. But women at 50 are so unappealing, so OLD. He doesn't want one of those; he wants a new model, but just mature enough so he won't have to put up with rock music. He wants some peace and quiet in between the good food and good sex.

What about the woman, what does she get out of it? Well, that's obvious. He's an established man, he can support her, she'll never have to work again. Her body for his money. Okay, men die eight years before women do; she's 10 years younger so she'll be a widow for 19 years. That's just too bad; she'll have his money to keep her happy. You can't be lonely if the life insurance is right.

Yes, I'm exaggerating quite sinfully. But don't all these demands from good Christian men for younger women tell you a bit about discrimination on the basis of age? About the man not caring what the woman's long-term future will be? Is even his "Christian"ness a selling point in this ad?

Anne Hutten,
Kentville, Nova Scotia

JUST A MOMENT/HERMAN PRAAMSMA



"There lives more faith in honest doubt, believe me, than in half the creeds." (Alfred, Lord Tennyson, 1809-1892. *In Memoriam*)
"I show you doubt to prove that faith exists. The more of doubt, the stronger faith, I say, if faith o'ercomes doubt." (Robert Browning, 1812-1889)

Have you ever doubted? Doubted the reality of your faith, the truth of the Bible, the ability of the gospel to really change anything or anybody in today's world? Have you ever doubted? Be honest now!

There are moments and stages in every believer's life that there are doubts, question marks, problems. The teenager wants to know if her decision counts for anything, really, if God has already predestined all things from the beginning. The male in his mid-forties may want to experiment with some new thoughts and may feel insecure with what he has always believed. The couple in retirement may struggle with the assurance of salvation and need to talk about that. Doubts? I have never yet met a Christian who did not have them in some form at some stage.

There is a strong sentiment that has existed throughout the ages, and that is summarized in the quotes of the two nineteenth-century poets Browning and Tennyson. These men give voice to the notion that unless there is faith, there can be no doubt. As a matter of fact, the stronger the doubt, the more evidence of real faith! The Dutch used to have a saying to the effect that pirates never go after empty ships, and that the devil does not bother people who already belong to him.

The fact of doubt is not so bad by itself — it is what we do with our doubt that counts.

The greatest of all Old Testament prophets was John the Baptist. Jesus said of him: "... among those born of women there has risen no one greater than John the Baptist." (Matt. 11:11) And yet it was precisely this great man who doubted towards the end of his life. He was overwhelmed with questions: is it really so? Is Jesus the one? Is my life worthwhile following Him? John doubted, and I'm sure it was a deep and agonizing thing for him, this great prophet.

But what does he *do* with his doubt? He takes it to the Lord Jesus. That is what he does. He goes to the right address. He holds on to the Lord and lets the Lord hold on to him.

And that, in the final analysis, is what helps us grow and survive through all the stages of our life. "Lord, I believe, help thou my unbelief!"

And in our doubt, the Lord uses the opportunity to come closer to us.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Should sin be entrenched in law?

Your editorial of Dec. 12, 1986, regarding Bill 7 failed to point out a couple of crucial facts.

While you did state that Queens Park is attempting to bring its legislation in line with the Canadian Charter of Rights and Freedoms, you failed to point out that "sexual orientation" is not mentioned in the Canadian Charter and, therefore, the Ontario government did not have to include "sexual orientation" in Bill 7.

Your elderly Christian friend was quoted as saying, "Sinners have human rights too." While this is true (and don't we sinners appreciate it!) an equally valid question could be asked. Should the human rights of specific sinners be entrenched in legislation, thereby lending societal approval to that particular sin? Remember, none of the other designations in Bill 7 or the Canadian Charter of Rights and Freedoms, such as race, age or colour are sins.

The intent of lobbies

As Christians we should not be naive. The passage of Bill 7, with the inclusion of "sexual orientation," is the result of intense lobbying by homosexual rights advocates, aided by a sympathetic Toronto media, to have the homosexual lifestyle and partnership recognized as completely equal, legally and socially, to heterosexual marriage and family. This was confirmed a few days after the legislation passed when homosexual activist John Argue, of the Coalition for Gay Rights in Ontario, stated that the gay/lesbian alliance would now be proceeding to obtain benefits (such as "spousal" tax benefits, pensions for surviving "spouses," medical insurance, and foster and adoption rights. At least one case is already underway in Toronto with Karen Andrew seeking OHIP family coverage for herself and her lesbian partner.

Unseemly haste

The total legal implications in such areas as adoption and fostering of children and in hiring practices for religious organizations are unclear, although, I believe, all legislation in Ontario is subject to the Ontario Human Rights Code. The implications, however, should have been investigated prior to the unseemly hasty passage of this legislation.

The 1973 Acts of Synod to which the editorial alluded, makes a clear distinction between acceptance of people who have a "sexual disorder," just as we should accept all those who are struggling with sin, and the acceptance of homosexual practice.

As Christians we have been and will inevitably be labelled as bigoted and narrowminded in the secular media. It hurts when *Calvinist Contact* uses the same language to wrongly label any number of Christians who were opposed to this legislation for a variety of legitimate reasons.

Hermina Dykxhoorn, Brampton, Ontario

Editorial response

Your letter warrants a careful reply on my part. You have pointed out some important questions surrounding the matter of discrimination on the basis of sexual orientation.

You are right in saying that "sexual orientation" is not mentioned in the Canadian Charter of Rights and Freedoms. But that does not mean that discrimination on the basis of sexual orientation is permitted by the Charter. It does say in Section 15 that "everybody is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination ...." This "everybody" includes homosexuals.

Well then, you may say, why make special mention of homosexuals in the provincial codes if they are covered by the general statement "everybody." The Charter itself sees fit to make the implications of "everybody" clear by going into specifics: "... in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability." By going to specifics the Charter writers recognized the fact that certain forms of discrimination need to be identified in order to make the "everybody" concrete.

But, you say again, none of the examples mentioned by the Charter are "sins." No, but homosexual orientation is not a sin either. Homosexual intercourse or practice is a sin. But the condition of having homosexual urges I would call a curse, rather than a sin, in the same way that mental or physical disability, which is specifically mentioned in the Charter, is a curse. A curse is not the actual sin, but the result of sin. All human beings fall under the curse of sin.

Legislators have correctly seen that society has a tendency to discriminate against people on the basis of whatever is different from the prevailing condition. That difference can be a very natural thing like colour; it can be a chosen thing like religion; it can be a curse like a mental handicap. Some of us are cursed with having our parents' marriage dissolve. Should people be discriminated against on the basis of having been brought up in a strife-torn home? Fortunately, this kind of discrimination is not prevalent; hence, we may expect that no specific legislation need be introduced. But some of us (note the "us") have been

Continued on page 4 ...

Risky rhyme

This afternoon, while sitting here, contemplating life, I had this funny rhyme spell, and a still funnier idea to send the product up to you.

Here she goes:

When in the church I meditate
and ready to confess what I most hate:
The standing-up for every song,
especially when a hymn is long,
Then silently I often wonder
how long the songs will be up yonder.

Now, in case, this little misfit has caused you to tumble off your chair, and your editorial legs are sticking up in the air, I'd like to remind you in the most friendly manner that you can dump it where it belongs in the first place.

What the heck, I got nothing to lose, while you can only gain or lose your job.

Geert VanderMeulen, Richmond, British Columbia

Good Christmas issue

I'd like to commend you on the Christmas issue. I enjoyed it, and appreciated all the effort that you put in to it. The four translated songs brought back many memories. Hope my offspring will enjoy them too.

Keep up the church and world news. I hope that our paper will also inspire faith in Christ.

Hennie Stevens, Drayton, Ontario

Peck excellent for study groups

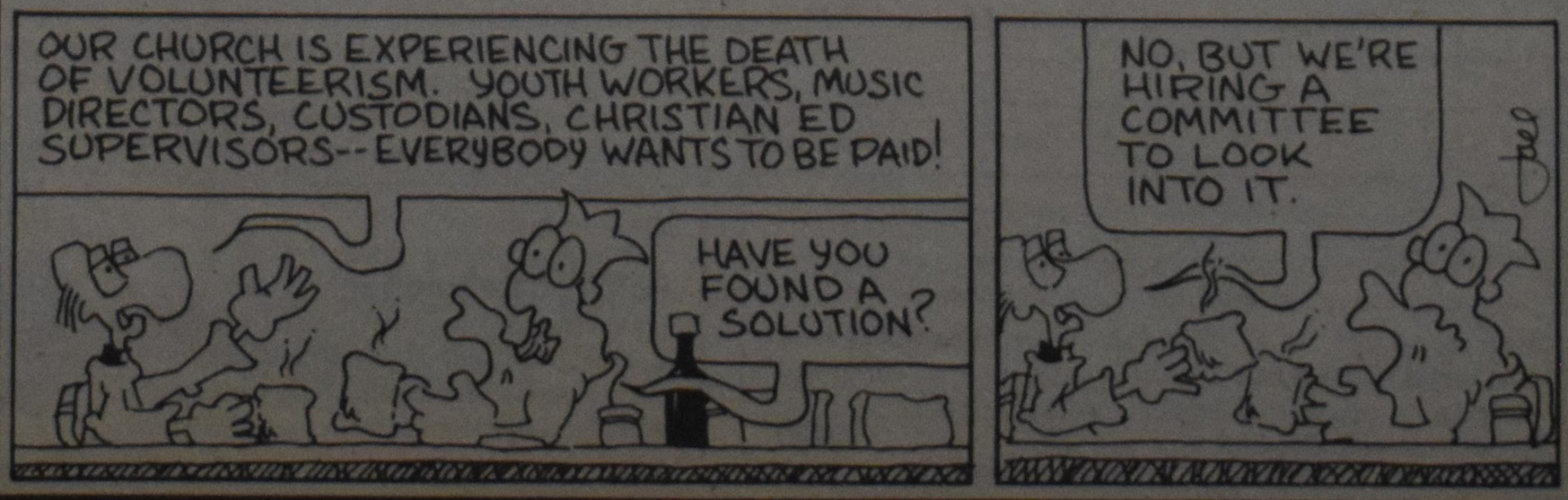
Thanks for the two articles about M. Scott Peck and the synopsis of his speeches given to the CCS' 20th anniversary celebration. I wish I had been there! I hope Dr. Peck is writing a book on community.

Our women's Bible study groups, "Salt & Light," discusses one other book every month in addition to our Bible study. We spent *many* months on "The Road Less Travelled," especially his chapters on love as it relates to nurturing children.

I would highly recommend this book for study groups. A study guide is also available.

Klaaske de Koning, Calgary, Alberta

Pontius' Puddle


OUR CHURCH IS EXPERIENCING THE DEATH OF VOLUNTEERISM. YOUTH WORKERS, MUSIC DIRECTORS, CUSTODIANS, CHRISTIAN ED SUPERVISORS--EVERYBODY WANTS TO BE PAID!
HAVE YOU FOUND A SOLUTION?
NO, BUT WE'RE HIRING A COMMITTEE TO LOOK INTO IT.

News

REAL Women denied real funding

... continued from page 1.

Different values

Since its incorporation in 1983, REAL Women has submitted many briefs to the government, promoting family values in such issues as equal pay, day care and pornography. However, some of their positions do not always mesh with those of the government and have also angered other women's groups such as the National Action Committee (NAC) on the Status of Women, which has received federal funding since 1973.

NAC president Loise Dulude claims her organization shares many of the same goals of preserving the family that REAL Women has, but "their [REAL Women] actions would harm women more than they would help them and, therefore, they shouldn't be funded." Dulude was referring to REAL Women's pro-life position and stand against equal pay for work of equal value.

REAL Women officially opposes funding to women's groups, according to Landolt, unless the group is really in need of funds. The taxpayers money could be better spent, she says, to help literacy groups, the disabled, natives, etc.

However, if the government insists on funding "feminist" groups such as NAC, Landolt says REAL Women cannot "enter the debate of family issues" unless they too, can afford to have a computer and hire staff instead of depending on volunteers.

Longer letter

... continued from page 3.

cursed with homosexual inclinations. It just so happens that those who have this curse unloaded on them by the general condition of humankind have experienced discrimination. People have developed strong dislikes for those who are afflicted with this unnatural desire for members of the same sex. Effeminate males are looked down upon and "masculine" females don't count in our circles.

I anticipate a further question on your part. What if homosexuals live according to their urges, and turn their curse into a "normal" kind of existence. I would say that they are still entitled to rights. But, at the same time, the rights of others in society to be protected from the excesses of a sinful lifestyle come into play now. So, I'm not in favour of extending rights to a homosexual couple to adopt a baby, for example. Nor should schools be forced to hire teachers who publicize their homosexual nature or live a homosexual lifestyle. But normal services should not be denied.

What I and others ask for, therefore, is not the entrenchment of sin in law, but the protection of "everybody" from unreasonable discrimination. What gay rights advocates seek and what the Ontario Human Rights Code gives are two different issues. I would not want to identify the intent of lobbies with the intent of legislation.

***Calvinist Contact** did not label those who opposed the Rights legislation "bigots," by the way. The editorial said that "homosexuals need protection even from the bigotry of Christians." That "bigotry" was meant to indicate a fearful intolerance found in attitudes towards homosexuals in real life. Even Christians can be afflicted with such intolerance, as they have been afflicted with racial intolerance and religious intolerance. People who oppose certain legislation may do so for reasons entirely different than simply a desire to be intolerant or narrow-minded. We will always respect people's right to think and speak according to their convictions.*

Bert Witvoet

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New address is in effect

_____
(Date)

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Christians should be internationalists

William van Geest

An article in a recent issue of the *Christian Science Monitor* states rather optimistically that each of the world's centres of power (the United States, Japan, China, the Soviet Union and Western Europe) "is so busy trying to adjust the amount of central government control over the economic lives of its people that it has neither time nor energy for agressive action against others." I don't believe the paper was giving its recipe for the achievement of world peace, but it was traying to trace a pattern which has developed worldwide; that is, the removal from government regulation of large sectors of the economy.

Governments, capitalist, socialist and communist alike, have discovered (perhaps re-discovered) limits to the control they can exert over the economy before it becomes rigid and uncompetitive. Reformed Christians, among others, have always known that the state's power is limited to a particular "sphere" of authority and that the economy too, has its own "sphere."

International economies

But before we think that the world has suddenly adopted a Reformed view of society, we should note that the trend of economic deregulation has been forced on governments by changes in the world's economy. In fact, the key to this development is that, more than ever, we have one world economy. Increased interdependency is making national economies obsolete. One government, particularly a smaller one, can no longer regulate the activities of its economic sector without closing the country off from the world. This development is not new, but has been growing in leaps and bounds in the past few years.

Many Christians, including this one, find this development at least somewhat disturbing. Images from the Book of Revelation come to mind immediately. We feel nervous about uncontrollable, all encompassing power. Our governments are able to (although they rarely do) respond to our admonitions. But to do something about a world economy in which no government rules? Not likely.

All of the apparent inevitability of this was driven home to me recently in the dramatic developments (largely ignored by the media) which have occurred in the Canadian financial services industry. Traditionally Canada has had four so-called "pillars" to its financial services industry: banks, trust companies, insurance companies and stock brokerage firms. Each "pillar" had its own activities prescribed in law and was not allowed to intrude on the affairs of another pillar. For example, banks were not permitted to sell stocks or insurance.

Forced deregulation

Developments in international finance, including new high-speed technologies, have made it possible for a company in one country to perform functions in other countries which would not be permitted by its own government. Events have far outpaced the regulators. The choices for each government were to de-regulate or to push for worldwide regulation. The second option is, of course, a near impossibility.

Britain and the U.S. have in recent years eliminated many of their financial regulations. Even China now has a private bank. In Canada, Quebec has taken the lead. Ontario and Ottawa followed recently when Quebec permitted the Bank of Nova Scotia to operate a brockerage business in the province — a violation of the traditional division of activities among the four "pillars," but possible under Quebec's own powers. Because size is seen as essential to remaining competitive in international financial markets, the banks — already by far Canada's largest financial institutions — were given expanded powers, and foreigners, most likely to be Americans, were permitted to own 100 per cent of many financial firms.

It is noteworthy that there was no nationalist outcry when this occurred. No loud voices protested the likely concentration of more power in the hands of a few. Canada has changed since the aggressive economic nationalism of the Trudeau government had such widespread support. Now, Canadians generally seem overwhelmed by a sense of inevitability and even powerlessness.

Think and act globally

How else could we respond? More than most communities, Christians have a model to follow. The church of Christ is a worldwide body and transcends all national boundaries. Christians, with some serious lapses, have always been the world's leading internationalists. We also know that we should not "put our confidence in princes"; that is, in earthly rulers of any kind, including our own governments.

Now we, and the rest of the world, will have to learn to understand *political* power internationally. Our efforts will have to transcend national boundaries more and more. Christians will have to learn to act through international agencies, such as the international umbrella group for Christian trade unions, the World Confederation of Labour. Churches, of course, also have a role to play.

I have always like the expression "Think globally, act locally." It helps us to see that action doesn't need to take place in the halls of international finance or among the superpowers, but that global awareness can lead us to become responsible wherever we are. Yet we should not allow this insight to keep us from acting internationally. Christians, of all people, should not remain attached to national power when it becomes irrelevant.

William Van Geest works for Public Affairs Management, a Toronto government relations firm. He is responsible for a service which analyses Canadian political trends.

Pressreview

Carl D. Tuyl

Home sweet home does not apply — as the tax forms of Revenue Canada says — to any Canadian home in the dead of winter. In addition to the sub-zero temperatures Monsieur B. Mulroney faced a barrage of heavy opposition artillery. As any soldier knows, there can be only two reactions to incoming heavy fire: either you dig in or you retreat. Monsieur chose the latter option. With Madame — dressed uncommonly demure — he had an audience with the Pope, and then went on to even more Southern latitudes, leaving his second-in-command to lead the retreat.

In Zimbabwe, where they don't know about Oerlikon or Bissonnette (two s's, two n's and two t's) the Mulroneys were received with great hoopla. If, however, the enthusiastic reception was meant to make Ottawa dig deeper into the Canadian piggybank, it failed utterly, for our prime minister announced that the foreign aid to the so-called Frontline states would not be increased.

★ ★ ★

Canada now has a female general. Her name is Sheila Hellstrom, and she is one tough lady who is not at all concerned about headship issues. She wants women in the Canadian Forces to share equally with men the same opportunities and responsibilities, including hard combat.

And speaking about hard combat, Mr. John Turner is really shaking the bushes, isn't he? He is enjoying the government's ill fortune with obvious relish. He had better remember that saying of the apostle Paul: "If you think you are standing firm, be careful you don't fall!"

★ ★ ★

Watch out for unknown, untested, unaudited charities! An Oakville, Ont., hospital received only $6,000 from a charity golf tournament that took in more than $60,000 last summer. Let your local deacons manage your charitable contributions, please. And any Christian who responds to Oral Roberts' appeal is subject to ecclesiastical discipline.

★ ★ ★

The federal and provincial governments have set June 30 as the deadline for designing a new, subsidized national child care program in Canada. Health Minister Jake Epp assured the provinces of funding for child-care centres. It's getting closer to election time, and announcements of coming goodies can be expected.

I do suspect that this government will become increasingly generous with our own tax money in order to offset, or try to offset, its severely damaged reputation. The rapid Tory decline has raised grave concerns among MPs, even among those in what was once considered invincible turf for the party: Alberta and parts of the prairies.

★ ★ ★

President Reagan whose administration has now definitely entered the lame-duck-stage, pledged to reach a free trade pact with Canada this year. This is somewhat like Mickey Mouse's promise to eat a cat for lunch. President Reagan's prestige has fallen and his legislators are ready to pounce on his every proposal.

A few isolated bits now. Manila's armed forces were still on alert as the political situation in the Philippines (one l, two p's) remained shaky and uncertain. In most Western cities 100 Deutschmark (East German mark) and 35 cents is just enough for a small cup of coffee. South Africa is going to have elections, like the Petroleum Club in Calgary: for members only.

Most civilized people grind their teeth about the kidnappings in Beirut. For a while there were concerns about the fate of Terry Waite, the Anglican Church envoy who attempted to negotiate with the kidnappers. Chancellor Helmut Kohl's centre-right coalition in West Germany was re-elected with a reduced majority.

★ ★ ★

Mulroney was not the only foreign official "doing Africa." Secretary Shultz also visited with gifts and exhortations. "Giving foreign aid," so the *New York Times* cynically remarks, "is the process of doing good for somebody else in the pursuit of your own self-interest."

★ ★ ★

Finally, C.C.'s always forward looking and on the cutting edge of scientific reporting reveals the discovery of a new food. It is tasteless, odourless fluffy cellulose. No nutrients and no calories. The diet food of the future. Invest now in fluffy cellulose, it fits our tasteless fast-food, junk-meal society. It's going places.

Give me the soup of the ladies of the Christian Reformed Church in Trenton anytime, and you can keep your fluffy cellulose. By the way, is soup a universal offering at classes meetings? When Classis Huron meets in Kitchener, do they get sauerkraut and bratwurst? And when Classis Eastern Canada meets in Montreal, do they get coq-au-vin? And do the ladies in San Diego serve Classis California South enchilladas and burritos, or does every classis in the whole denomination get soup? I just like to know things.

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.

Poll says public is losing confidence in the church

PRINCETON, N.J. (EP) — For the first time in over a decade, the church and organized religion has lost its lead as the institution in which Americans have the most confidence. The military was the institution generating the most confidence, according to a Gallup Poll designed to assess the public's trust.

Those surveyed were asked to say how much confidence they had in various institutions in American society — a great deal, quite a lot, or very little. The percentage of those indicating "a great deal" or "quite a lot" of confidence in the church or organized religion was 57 per cent, down from 66 per cent in 1985.

The military led the survey with 63 per cent expressing a "great deal" or "quite a lot" of confidence in it. The U.S. Supreme Court was third (53 per cent), followed by banks (49 per cent), public schools (49 per cent), Congress (41 per cent), newspapers (37 per cent), organized labour (29 per cent), big business (28 per cent) and television (27 per cent).

PTL resigns from ECFA, won't release finances

FORT MILL, S.C. (EP) — PTL, Jim and Tammy Bakker's Christian television ministry, has resigned from the Evangelical Council for Financial Accountability (ECFA), and will no longer release complete audited financial statements to the public, according to the *Charlotte Observer*, a North Carolina newspaper.

PTL will issue a less-detailed financial report than required by the ECFA, according to PTL Executive Director Richard Dortch.

PTL's 1985 statement showed the IRS and the South Carolina Tax Commission were seeking millions of dollars in back taxes from PTL. While PTL is a tax-exempt corporation, it controls some for-profit enterprises that have never reported a taxable profit.

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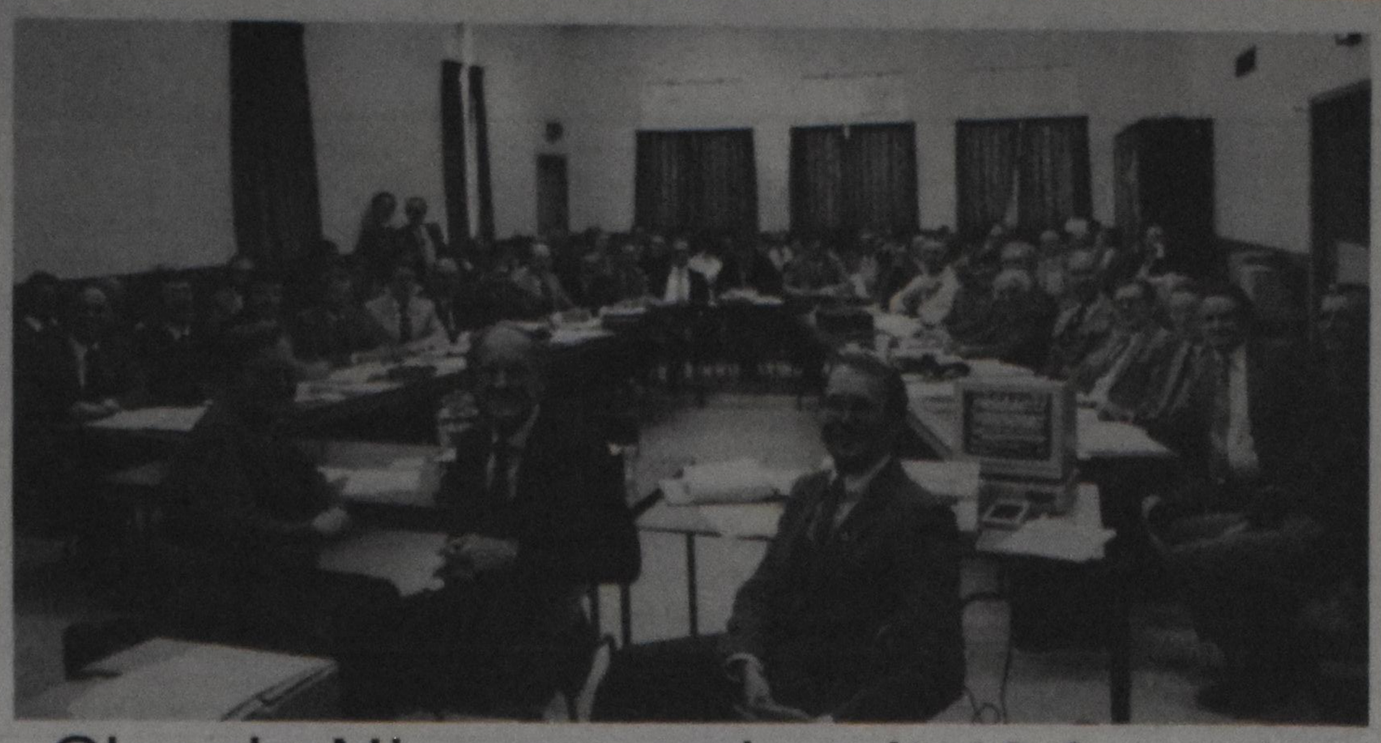
Marian Van Til, page editor



Classis Niagara makes it 12 for CRC in Canada

Stan de Jong

WELLANDPORT, Ont. — Accustomed to the much larger meetings of Classis Hamilton (26 churches), the delegates of the newly-formed Classis Niagara, representing 12 churches, met on Jan. 21, while on the same day Classis Hamilton met in a slimmed-down post-natal condition with 14 churches.

Pastor Sieds VanderMeer (Welland) "humbled and honoured" to be selected chairman of this inaugural meeting, said, "I find big classes unmanageable. This classis is more workable. The contact between each other is more intense, and the ability to be united and work together becomes much more evident."

In his morning meditation on Ephesians 4:3 ("Make every effort to keep the unity of the Spirit through the bond of peace") he pointed out that unity is not created but is given to the church and we must protect and guard it.

Pastor Adrian Dieleman (Fenwick), the new classis' stated clerk, echoed VanderMeer's comments. Said he, "We dealt with each other as persons, rather than personalities. There's obviously a sense of unity and there didn't seem to be any posturing."

Greater efficiency

During the day, Dieleman expertly recorded the concept minutes on his Smith Corona Computer (PWP System 12). Only on a few occasions did delegates have to wait for the computer to catch up. Dieleman is obviously enamoured with computers, but this is the first time he took it along to a classis meeting. He used to spend two days to get the minutes out. Now he's all finished the day after the meeting.

The sizeable classical agenda included items such as: a) should the Lord's Supper be celebrated in non-congregational settings? (a study committee was appointed), b) Vision 21 [classis strongly objected to this proposed administrative model for the CRC], c) the teachings of Professor Menninga of Calvin College [Synod 1987 will be asked to study the matter], and d) the request for the organization of a fourth congregation in St. Catharines [This was approved. It will become church #13 of classis].

Pastoral Pondering

Nurturing spirituality: How to begin

Kenneth Baker

I began my "ponderings" by defining spirituality as "consciously and deliberately living the new life in Christ under the dominion of the Holy Spirit." This week I point to what I consider the most important step in beginning (and continuing) to nurture such spirituality. That step is *taking time daily for meditation, reflection, prayer.*

I think there are at least two factors in our lives that make this practice of daily meditation essential or at least wise. The first factor is *the spiritual climate of our time.* We are privileged and called to live the new life in Christ in the midst of an old world; that is, a world caught up and dominated by the "old" way of sin. Belonging to Christ we are caught up in what Paul describes as a spiritual warfare. (Ephesians 6) The ungodly spirits of our day are powerful and penetrating in their influence. If we are to resist the anti-Christian spirits of our day and "consciously and deliberately" live under the leading of the Holy Spirit, then it appears that we will have to take the time to reflect on who we are, what the new life is about, put the happenings of life in proper biblical perspective, and spend time on our knees seeking the spiritual resources to live Christianly in an unChristian environment.

The second factor that suggests the importance of daily meditation is *the busyness of our lives.* I don't know if it is a typically Reformed habit to take so much pleasure in complaining about how busy we are. I do suspect that in many cases we should stop complaining about our busyness and ask God to forgive us for it! To discern the spirits of our day and the appropriate Christian response to them simply takes time. It takes time to let scripture sink in, to meditate, reflect, pray.

Only by taking time for such biblical, spiritual rejuvenation can we avoid being swept along by the spirits of our day and instead find joy in being carried along by the Spirit of the day!

(Next week: "Nurturing spirituality: The role of the Christian community.")

Ken Baker is pastor of Immanuel Christian Reformed Church, Hamilton, Ontario.

Roberts: "God will get me if **you** don't help"

TULSA, Okla. (EP) — Evangelist Oral Roberts says he will die if his viewers don't donate $4.5-million to his troubled medical school. Roberts said God told him his life would end if he couldn't raise the money.

On his Jan. 4 broadcast Roberts said God told him he wouldn't live past March unless he raised the $4.5-million. Jan. 11 Roberts said the deadline had been changed. He said God told him, "If you don't do it I'm going to call you home in one year."

The change in deadline prompted Jim Klobuchar, popular columnist for the *Minneapolis Star and Tribune,* to write, "What this means, he seems to be saying, is that God has been talked into a second mortage or accepting some kind of balloon payment. It also means that the public is facing 11 months in which Roberts will modestly cloak himself in martyrdom while the Samaritans are dunned every week to raise $4.5-million to save him from the heavenly bazooka aimed at his head."

Roberts has begged followers to "extend my life" by sending in donations for the medical scholarship missionary fund at his university. His son, Richard, also solicited donations for the campaign on his daily TV talk program, The Richard Roberts Show.

The Rev. David Tyler Scoates of Hennepin Avenue United Methodist Church in Minneapolis called Roberts' appeal "theological terrorism."

Church news

Christian Reformed Church

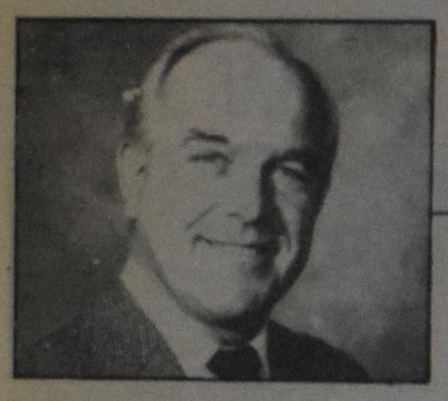
Accepted

— to First, Vancouver, BC., Rev. Fred Koning of St. Albert, Alta.

— Chaplain, Whitby Psychiatric Hospital, Whitby, Ont. (Rehoboth, Bowmanville, Ont., calling church), Rev. Markus J. Lise, ministerial credentials at Mount Brydges, Ont.

Financial aid to seminarians available

— **Classis Niagara** invites men who are preparing for the ordained ministry in the Christian Reformed Church and who are in need of financial aid for 1987-88 to apply to the Student Fund. Deadline for applications is March 15, 1987. Please contact Andy Glasbergen, 749 Foss Rd., Fenwick, ON L0S 1C0.



Canadian Church Scene

REAL women, REAL hymnals and the REAL world

Jacob Kuntz

REAL women

The Roman Catholic Church has always been a strong defender of the family. It is therefore to be expected that in days like ours, when the family is in jeopardy, it will warmly support every organization that seeks to restore the value and the dignity of family life. *The Catholic Register* of Dec. 13 laments the fact that the REAL Women of Canada do not receive federal funding. We read:

Strong families build strong nations. Canada is currently a strong nation, but it will not continue to be so unless special efforts are made to promote the family and to help families that are in difficulty.

Family-oriented associations, including the many church-related groups that are doing such great work, need to be encouraged.

One such organization is the REAL Women of Canada — which stands for Realistic, Equal, Active for Life. It is a national organization which promotes family values and the equality of women, yet is having difficulty securing federal funds to promote its programs.

While the federal Secretary of State's Women's Program has over the years provided millions of dollars to feminist groups — some of which advocate abortion on demand — the pro-life, pro-family REAL Women have been denied federal funds.

The organization believes it is being discriminated against. Based on Ottawa's record, and its lack of a good explanation for the refusal, we must agree with that assessment.

REAL Women is not asking the bureaucrats who administered the program to agree with all of their policies. But these women are demanding justice, and justice means giving them a share of the funds available to women's groups.

Just because REAL Women have a different point of view than the radical feminists, that should not disqualify them from government funding.

In fact, it is precisely because REAL Women has a different point of view that it should receive funding. The Ottawa politicians have been paying a lot of attention and money to groups which promote a "me first" attitude towards life. If these politicians object to extending some of their concern and cash to a group which promotes family values, then let them step forward and declare their feelings publicly so Canadians can pass judgment upon them at the ballot box.

Otherwise, this blatantly unfair situation must end. REAL Women deserves federal funding.

The REAL world

***The War Cry* of Jan. 10 contained a front page article entitled, "The Real World ....?" It speaks for itself. Since there is much to learn from this piece for everyone who lives in this "real world" we print it in its entirety:**

When he was born, the doctor forced air into his empty lungs and welcomed him to "the real world."

At 9 pounds, 11 ounces, he was ready. And with loving parents, good food and a stimulating environment, his early progress was right on schedule.

A few years later, when he arrived for his first day of school, the teacher smiled at his mother, then looked down and welcomed him to the "real world." He took to school like a duck to water.

"A gifted student" read his report card, and he accelerated to the secondary school level.

The day he completed high school, the principal came into the room and wished the class well as they left to pursue their careers or studies in "the real world."

Flushed with success at elementary and secondary school, he tackled university with a vengeance. And when he graduated from university with his coveted degree, he could hardly contain his excitement when the valedictorian mentioned that he and his fellow graduates were about to enter "the real world."

He was ready, and his career in the business world was meteoric. In fact, he eventually rose to the top of his profession.

Along the way, he met the girl of his dreams and it was not surprising that some of his friends held a stag party to launch him into "the real world."

He was ready to settle down, and his was a happy marriage. He easily managed to provide a very comfortable life for his wife and their three children, and still have plenty to put away for his golden years.

When that time did arrive, some of his fellow workers who had preceded him into retirement, turned up at his farewell party to wish him well and welcome him to "the real world."

And, after 35 years in the business world, with thousands of miles of travel and countless hours of overtime and weekend work, he was ready.

However, it was only while laboriously drawing his last few breaths that he realized he was only now standing on the threshold of "the real world."

But he wasn't ready.

The article concludes with a message in the corner of the page: "Here's how to get ready"; it then quotes Romans 10:3.

About hymnals

It is remarkable that many denominations at present are in the process of getting a new hymnbook. Is our time asking for new expressions of faith in the songs of the church? Even when their present hymnbook is only 10 or 20 years old churches begin to work on a new hymnbook that incorporates new tunes, new styles, new words and also uses songs from different ethnic backgrounds.

The Anglican and United Churches introduced their red hymnbook (combined) in 1971; now, already, the Anglican Church has begun to develop another hymnal. They tell us in the (Anglican) *Churchman* of Jan. 19, 1987:

Anglicans are to get a new hymnbook.

The National Executive Council directed that the new book draw upon a variety of styles and traditions and that inclusive language be used as much as possible.

The "blue" hymnbook of 1933 and the "red" Anglican-United Church hymnbook of 1971 are no longer considered to fit these requirements nor do they reflect current theological emphases, NEC was told.

No date has been given for completion of the book, but it is a lengthy process that could take up to 10 years, according to one member of the doctrine and worship committee.

New hymns are needed to respond to new situations, according to the committee.

"There are new feasts in the Book of Alternative services which are not in the prayer book. More adult baptisms take place than in the past. New themes such as social justice come to the fore in the new lectionary. All of these need suitable hymns in a mix of traditional and folk styles," it said.

Churches in many other parts of the world, most recently in Australia and the United States, have developed new hymnbooks. A new Canadian book was proposed, rather than adopting one from another country, because of the "explosion" in Canadian hymn writing.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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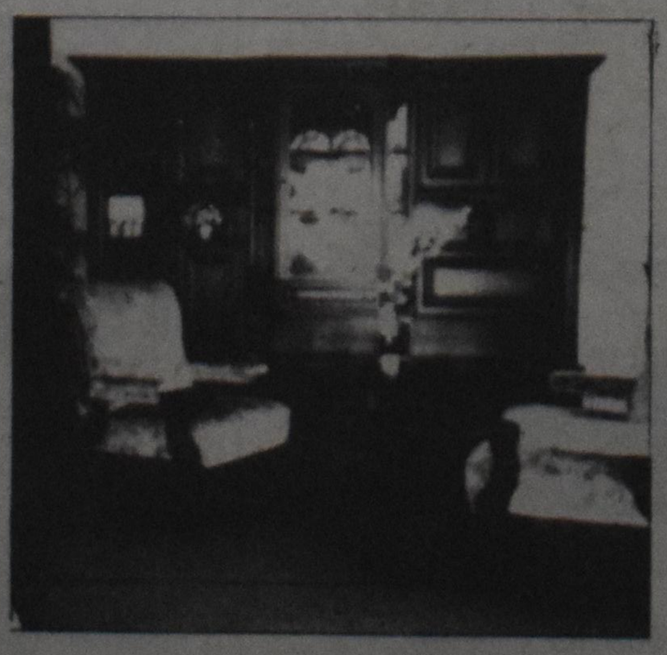

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Science

Scientists and water ... and us

"From the great lake waters to the Arctic ocean" goes one line of the song "This land is your land, this land is my land." Our three news items on this page deal with these two bodies of water. Of course, this land is not really our land, and these waters are not ours either. "The earth is the Lord's and the fulness thereof." But we are responsible for how we use "our" land and "our" waters.

According to Dr. Vollenweider, mankind must reduce its requirements and expectations if it wants to survive a little longer. That's a tall order for a civilization that thinks that economic growth is essential to welfare. It basically comes down to doing with less, you know.

What this world needs is Christians with modest demands. If all of us became meek (meekness is the flipside of modesty), we could together preserve this old earth so much longer and inherit the new one to boot.

B.W.

Canadian scientist awarded 1986 U.S. Arctic Science Prize

MONTREAL, P.Q. (Canadian Scene) — Dr. Maxwell Dunbar, professor emeritus at Montreal's McGill University has been named winner of the 1986 Arctic Science Prize, given every other year by the North Slope Borough of Alaska.

Dunbar was awarded the $10,000 prize for his contributions to the Arctic in marine ecology, the establishment of biological stations, co-operation with Native peoples and his training of more than 50 graduate students in various areas of arctic science.

The scientist was born in Edinburgh, Scotland and after studying at Oxford and Yale completed his PhD at McGill in 1941. Following service during the war as Canadian Acting Consul in Greenland, Dunbar devoted his abilities to arctic studies in marine biology, zoology, oceanography and polar exploration. The 11-member review committee had been unanimous in its choice of Dunbar.

The price of pollution control

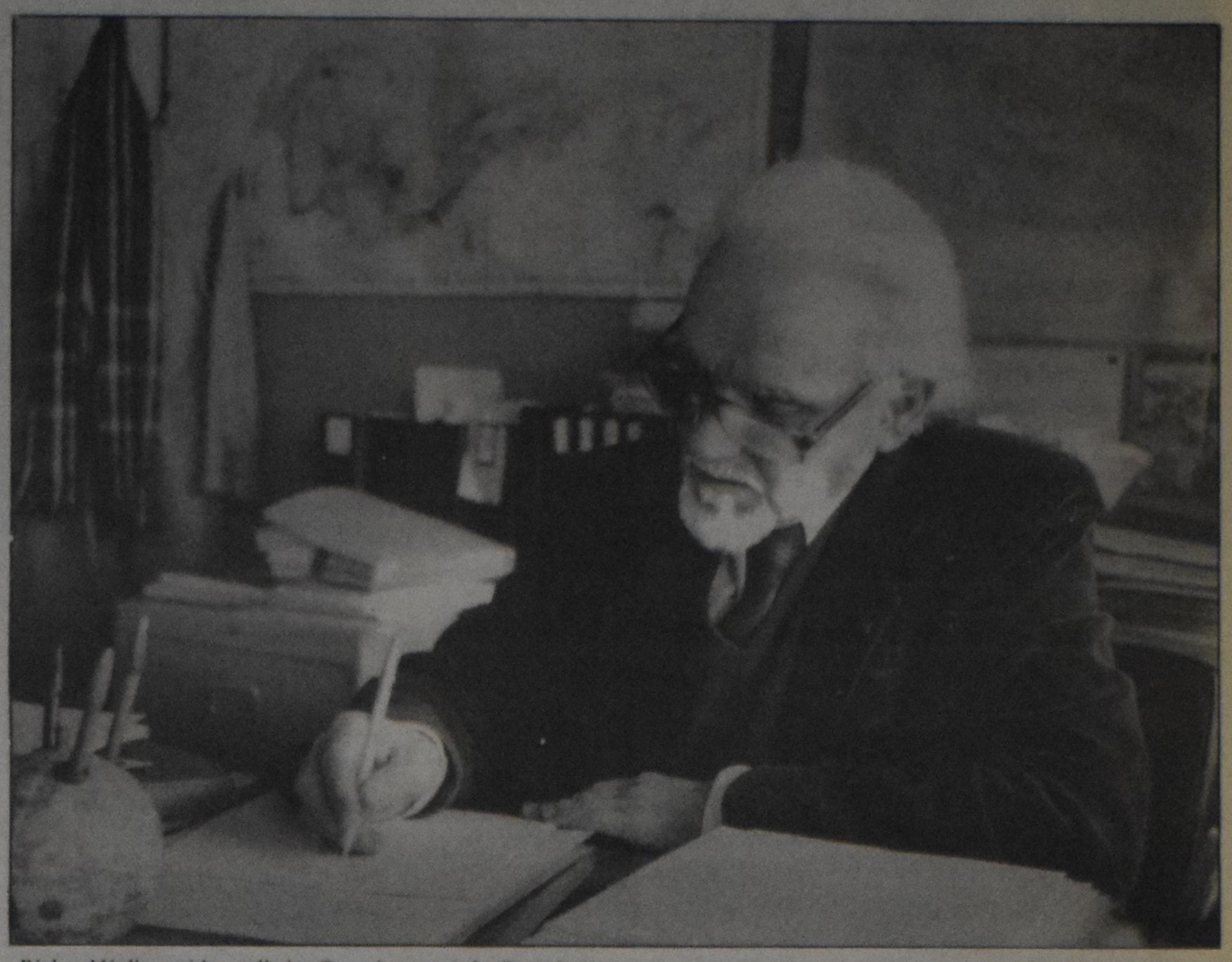
Bert Witvoet

TERRACE BAY, Ont. — Every day 120-million litres of toxic waste is dumped into Lake Superior here on the north shore. The Ontario government wants Kimberly-Clark of Canada Ltd., the pulp mill company responsible for this pollution, to install controls that will cost $20-million. The company says it cannot afford this expense and is threatening to lay off its 1,600 mill workers.

The Ontario government wants to prevent both the lay-off and further pollution of Lake Superior.

Conservative leader Larry Grossman suggested that the government give Kimberly-Clark up to $20-million "to save the jobs and clean up the environment." Premier Peterson thinks the situation is more complex than that.

Town Clerk Larry Simons describes Terrace Bay, which lies 200 kilometres east of Thunder Bay, as a one-industry town with a population of 2,632. He could not explain how a town that size could provide the main local industry with 1,600 workers. He did want *Calvinist Contact* to know that Terrace Bay is "a wonderful place to live, with a picturesque shoreline."



Richard Vollenweider, called to Canada to save the Great Lakes. Photo: Environment Canada

How a Swiss scientist helped save the Great Lakes

Marcus Van Steen

BURLINGTON, Ont. (Canadian Scene) — About 20 years ago, environmentalists were predicting the "death" of Canada's Great Lakes. The water, particularly in Lakes Erie and Ontario, was becoming foul, and fish were dying. The Canadian and United States governments responded to the public outcry by agreeing they must do something — but what?

The Fisheries Research Board in Ottawa was aware of a study published in 1966 by Richard Vollenweider, who was born in Zurich in 1922. When he was three, his family moved to Lucerne where, he says, "lakes became such an important part of my life that it was only natural that I should study them." He obtained his Ph.D. from the University of Zurich with a thesis on the ecology of algae, and went on to deal with water pollution problems in Italy, Sweden and Egypt.

The Canadian government asked Vollenweider to come to Canada, but it took more than a year to convince him to accept the invitation. The clinching lure was the announcement that Canada was prepared to spend millions of dollars to set up two centres for the study of water quality, one in Winnipeg and the other in Burlington, Ontario. Vollenweider arrived in this country in 1968 and joined the staff of the Canada Centre for Inland Waters in Burlington where, as the scientist with the most experience, he immediately assumed a leading role.

Reduction program initiated

It was determined that the problem with the Great Lakes was an excess of phosphorus, which is not toxic in itself but which stimulates the growth of aquatic plants and algae. When these decompose, the oxygen content of the water is lowered, and the bacteria content is increased.

In 1972 Canada and the United States accepted Vollenweider's recommendation that they sign an agreement to reduce the amount of phosphorus dumped into the lakes. This agreement has worked. Within 10 years the quality of the water in the lakes started to improve. Vollenweider's method has been copied in many countries, including the Soviet Union and China.

However, as Vollenweider is the first to admit, the problem of pollution is far from being solved. From his home in Burlington, he overlooks a bay which is seriously contaminated by toxic chemicals, and even he admits the problem so far remains insoluble. In a talk to an environmental conference in Rome last year, Vollenweider warned that, "pollution around the world is doubling every 15 years. And that ominous fact can be countered only if mankind reduces its requirements and expectations, in the interests of surviving a little while longer."

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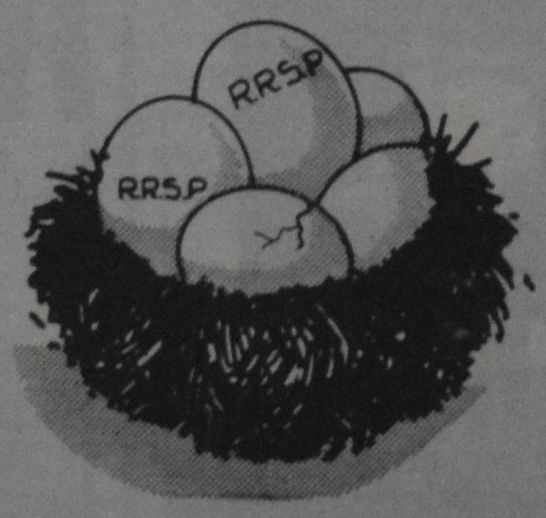

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The Wizard — Thomas Edison

John McGowan

Feb. 11 marks the 140th anniversary of the birth of the Wizard of Menlo Park, Thomas Alva Edison. Not a pure scientist, he was a tireless trial-and-error experimenter. He was not an original thinker like Newton or Maxwell. Yet he put together the best of others' work to create practical items for the benefit of society.

His turbulent family history almost ordained that money for its own sake would not interest him. Still, this outstanding American died a millionaire in 1931. In the process he played a vital role in the creation of new material wealth for his country, measured in billions of dollars.

Dutch-Canadian connections

His great grandfather went to America from Holland around 1730. A Loyalist during the American Revolution, his grandfather emigrated to Canada settling near Digby, Nova Scotia, in 1783.

After 28 years battling the harsh conditions of that rugged country, the Edison family moved to a section of land awarded them on the Otter River, near the shore of Lake Erie. As the settlement prospered Edison's grandfather, Samuel Edison, suggested that the place be called Vienna, its name to this day.

Samuel Ogden Edison Jr., father of the great inventor, became a tavernkeeper. His tavern was a gathering place for local dissidents and agitators for reform. He became embroiled in the ill-fated Upper Canada Rebellion of 1837.

When news of the collapse of the march on Toronto reached Sam Edison Jr. and his band of Vienna and Port Burwell rebels, they dispersed through the woods, hotly pursued by government soldiers.

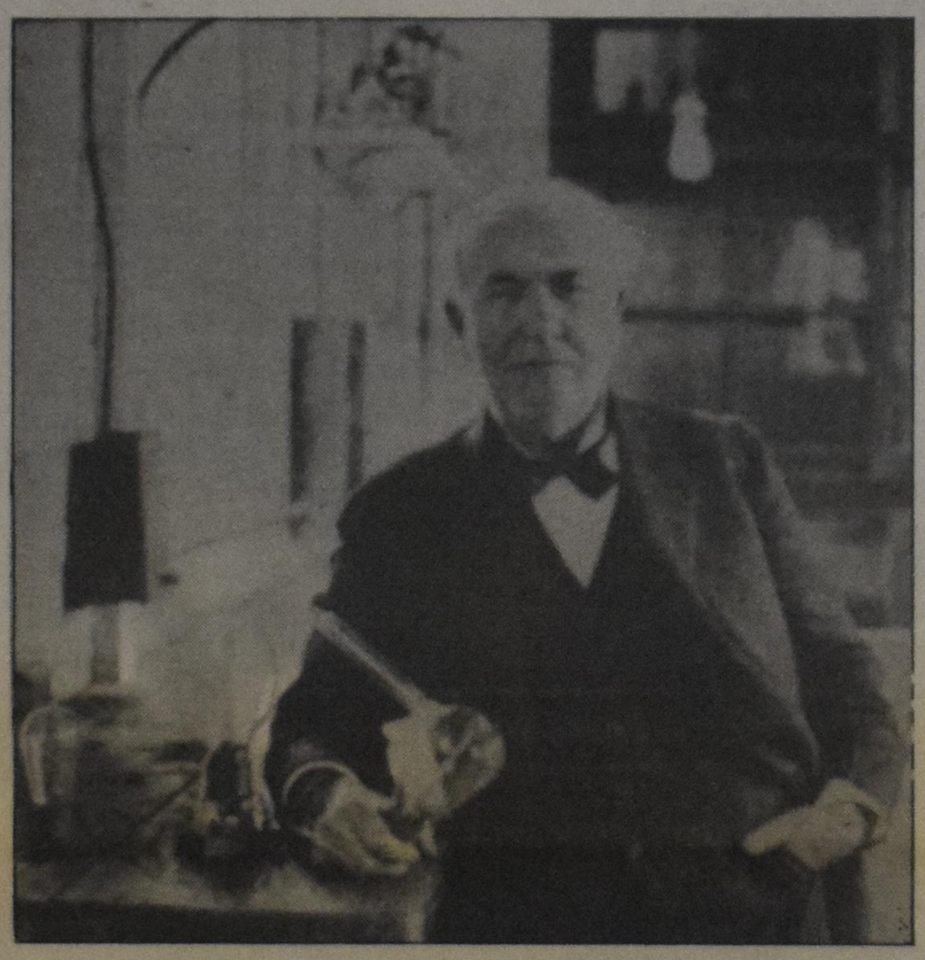
Sam Edison Jr. is said to have run 75 miles in just over two days to reach the American border and cross the frozen St. Clair River ahead of his pursuers. His wife and children rejoined him some years later after he had built up a lumber business in Milan, Ohio, where Thomas Edison was born in 1847.

A poor scholar

Although Thomas Edison was a lively boy with an enquiring mind, he did not do well at school. Described as "addled" by his teacher in Port Huron, Michigan, his mother took over his schooling herself. Nancy Edison encouraged her son to read, to follow his interests and to think for himself.

The arrival of the telegraph and the steam engine fascinated Edison. At the age of 12 he obtained a job as a newsboy on the 7 a.m. train leaving Port Huron daily for Detroit. Since his earnings depended upon what he sold, it was a hard day's work. During the stopover in Detroit he headed for the library. There, he didn't just read books, he read the library.

A lasting sorrow at this stage of his life was that he became deaf. Undaunted though, he developed a great friendship with the telegraph operators and the trainmen. One of them allowed him to set up a laboratory in a corner of a baggage compartment. During experiments with chemicals and batteries, a small fire occurred resulting in his being discharged.



Telegraph operator

An act of bravery at this time set his career in a new direction. While the train shunted a heavy boxcar out of a siding at Mount Clemens he saw that a telegrapher's young son had wandered into the path of the boxcar. Edison flung himself towards the child, scooped him up, and carried him to safety.

The father, a Scot named Mackenzie, showed his gratitude by teaching Edison the mysteries of professional telegraph operating. Since the American Civil War had created a vast demand for telegraph operators, the timing was ideal. At age 16, the wizard became the telegraphist at Port Huron, then set out for six years taking his skills from place to place and from job to job.

All the while his inventive mind worked at high speed. He created a simple Morse repeater capable of re-running messages at any speed. Next came an automatic device for recording representatives' votes in Congress.

Arriving in New York in the summer of 1869, shabby, penniless and desperate for work, the chief engineer of the Laws Gold Indicator Company allowed him to use the office as a base. His quick understanding of the machinery used there enabled him to repair a broken down transmitter. This lead to his becoming chief engineer at a salary of $300 a month.

The invention business

Later he branched out in his own business, the Pope, Edison and Company, Electrical Engineers and General Telegraph Agency. Now he was selling his remarkable ability to recognize a mechanical need or problem and devise a brillant solution to it.

Edison's earlier experiments with sound waves came into play when in 1876 Alexander Graham Bell applied for a patent for the earliest telephone. Bell invented it, Edison developed it.

Menlo Park in New Jersey now became headquarters for Edison and his team of workers. A great family feeling existed among them. He demanded much of them. But they happily gave up free time and private life to achieve Edison's stated production target of a minor invention every 10 days and an important one every six months. Out of Menlo Park came such boons to society as the telephone transmitter, the phonograph and electric light.

By 1887 Edison had opened a larger "invention factory" in West Orange, New Jersey. Here he worked tirelessly with his staff until he had acquired more than 1,200 U.S. patents. The electric locomotive and automobile, the motion picture machine and the storage battery resulted from his genius. It is said that he conducted 50,000 experiments on the storage battery.

A great modernist

America had gone from the American Civil War to the First World War by 1917. Although a confirmed pacifist, Edison agreed to devise naval weaponry. He preferred projects for defence purposes or subsequent peacetime purposes.

Struck down by an attack of Bright's disease in 1929, Edison struggled for life for two more years. When he died in 1931, America and the world mourned him as one of the great men of modern times.

Electric lights in homes and streets were turned off for one minute across the United States to mark his passing. Even the torch on the Statue of Liberty went dark. It was a fitting tribute to Thomas Alva Edison, the man who invented the future.

John McGowan has written articles, short stories and plays for many years. He is semi-retired, holding a part-time job with the Attorney-General of Ontario, and lives in Toronto.

Living near the Zuider Zee

John Edison, the original of the Edison line in this country, according to family tradition was the descendant of peasants and millers living by the Zuider Zee in The Netherlands. No direct connection, however, with Edisons, or Edesons, in Holland has ever been traced.

Such incomplete records as we have show that a Netherlands widow named Edison arrived at Elizabethport, New Jersey, in 1730, with an only child of three named John, and that the widow, "who never married again, deceased and left her valuable estate to her son."

These facts come to us from the annals of the well-known Ogden family, of New Jersey, with which John became connected in 1765 upon his marriage with Sarah, daughter of Samuel Ogden. Thereupon he became the proprietor of a farm of 75 acres in the township of Caldwell, Essex County, New Jersey, and was possessed of a house, a Negro slave, one black mare worth 20 pounds, 15 sheep and other goods and chattels valued by him at a total of 288 pounds sterling.

John Edison, almost a patroon in those days, might have prospered in the Passaic Valley, but the insurrection against the British monarch was spreading in America and by 1776 had reached the phase of open warfare.

From: Edison — a biography by Matthew Josephson.

Thomas Edison's mother

Nancy Edison, who was of Scotch-English and Yankee descent, was very different in character from the "Dutch" Edisons; she was small in size, but in her earlier years she showed much steadfast patience and inner strength against adversity. She appeals to us as having been more than usually intelligent and having absorbed from her own estimable family, the Elliotts, a love of learning as well as devotion to religion.

She was already middle-aged when in the dead of winter, she awaited the birth of her seventh, and last-born, child. It was to be a son with fair hair, large blue eyes, and a round face, who strikingly resembled the mother but seemed unusually frail and perhaps, as the Edisons said, "defective." His head was so abnormally large that the village doctor thought he might have brain fever. Nancy greatly feared for the life of this new child, who arrived in the world during the early hours of February 11, 1847, following a night of heavy snowfall.

Later that morning Sam Edison, Jr., ran along the hogback to get medicine at the pharmacist's in the village square, announcing to all his neighbours that a son had been born to him. The parents christened the boy Thomas, after a brother of the father, and added the middle name "Alva" in honour of their friend Captain Bradley. Thus, Thomas Alva Edison.

From: Edison — a biography by Matthew Josephson.

The age of invention

It was, after all, a very special kind of world in which the infant Edison would first see the light, one whose ruling idea (in Whitman's words) was to be "all practical, worldly, money-making, materialistic," yet holding the belief that such activity led always toward "amelioration and progress." In such a society, elementary education at last would be free to all, or almost all, but the standards of learning would be low, and the opportunities for higher education few or poor. Seldom would the love of fine arts or purely scientific knowledge be handed down from father to son as in the communities of the Old World. Most young Americans, in fact, would grow up caring little for "the general laws of mechanics," as Tocqueville observed, but thinking mainly of the "purely practical part of science."

Invention, as the economic historian E.L. Bogart had said, became a "national habit." According to a story sometimes attributed to Abraham Lincoln, the typical Yankee baby immediately after being born and placed in the cradle proceeded to examine the cradle to see if some "improvements" might not be worked out for it!

By 1851, the epoch-making inventions of the cotton gin and the sewing machine, the steamboat and the telegraph, among other exhibits of Americans at an industrial exposition held in London, were already winning for Yankee ingenuity the applause of old Europe.

By the 1850s great numbers of American women had freed themselves from the slavery of needle and thread by acquiring Mr. Howe's sewing machine; many also utilized new-fangled egg-beaters, apple-peelers and clothes-wringers astonishing the English travellers. Even in remote villages the people had a passion for rapid communication and intelligence, reading many newspapers that arrived by post, carrying on commerce by means of the newly-invented electromagnetic telegraph.

From: Edison — biography by Matthew Josephson.

Moses wrote for non-scientific readers

It was with considerable interest that I read in the Dec. 19 issue of C.C. the confrontation between Bakker and Hofman on the subject of the chronology of Genesis 1. I do not know if this is a private debate or one in which someone else may be involved, but I thought that I would write this letter, not because I am a scientist, but because as an historian I have taught the history of science. I believe that I might give some help by presenting what some other Reformed thinkers have said concerning this matter.

In doing so, I would say at the beginning that I believe that Hofman is standing in a good Reformed tradition. Bakker no doubt will object, but I think that the facts support this statement.

Let him go elsewhere

When we go back as far as John Calvin, we find him, in his commentary on Genesis, and other places, insisting that when Moses wrote concerning the creation he wrote so that the non-scientific reader could understand. He was not setting forth a scientific exposition of creation, but was writing what all ordinary persons, endued with common sense, could comprehend.

Astronomers on the other hand have to labour at the study of the universe. As he put it: "He who would learn astronomy and other recondite arts, let him go elsewhere." (Gen. 1:6) Although he did not have the background of modern science, Calvin obviously did not feel that Genesis 1 gave a scientific picture of the origins of the universe.

When one comes down to more recent times, one finds that a number of leading Reformed theologians held the same view. As Moore's recent book on *The Post Darwinian Controversies* points out, A.A. Hodge, B.B. Warfield and W.G.T. Shedd were all prepared to accept a Darwinian theory of evolution if it could be proven scientifically and if it was recognized that the providential guidance and direction of God, the Creator, was the directing and governing force behind its action. They obviously accepted on this basis the idea that Genesis 1 was not written as a scientific statement, but as Calvin held, that even the person without scientific knowledge could understand something of the universe.

Support for old earth

It may, of course, be objected that these men were all theologians, not geologists. But there have been Christian geologists who have held the same position. One such was Sir William Dawson, principal of McGill University. He was a devout Christian in the Reformed tradition, as can be seen from his many writings. He was quite convinced from the geological evidence that this world was by no means a "young earth," but rather spoke of millions of years as its age.

Sir William was, however, a late 19th-century geologist. But a much more modern one is the late Lewis Leaky. When he came some years ago to receive an honourary doctorate from the University of Guelph, he spoke to one of my classes in the history of science about his geological researches in Africa. Some of the "young earth" students objected to what he said, but I was interested that he did not present any of the usual Darwinian evolutionary philosophy. When we had lunch together after the lecture, it turned out that he was a man with strong Christian convictions.

A couple of nights later, after he had given a lecture on his researches to an open meeting of students, one sociology student said that Leaky's views totally discredited the Genesis account of creation. To this Leaky replied with some heat that he and his brother, who was a Hebrew scholar, had gone over Genesis 1 very carefully and that there was nothing in the chapter in conflict with his discoveries if one only realized that the days of Genesis 1 were not 24-hour days. Here was a modern application of what Calvin had said four centuries earlier.

I think that we must agree with both Calvin and Hofman that the scriptures were not written as scientific textbooks, but in order that even the ordinary non-scientific reader could understand God's purpose and God's action.

W. Stanford Reid,
Guelph, Ontario

Some cults should not be tolerated

Derk Pierik

In this brief article I will write about my experience with "cults." I hate using the word *cult* because it's a red flag. But in view of the miserable things certain groups did to some of the people I work with I want to warn against them.

Last Sunday afternoon I received a call from London, Ontario, from a former member of a group called "The Local Church," also known as "Christians on Campus." He had heard of my unhappy encounter with the same group in Toronto, but had been told I had been converted and had in fact joined. Was that true?

Well, that was news to me. True, I had had some unpleasant experiences with the group. And true, I had had to re-examine my attitude towards them after reading more information about them, but in my book they are still bad news, cult or not; and people much more knowledgeable than myself, confirm my suspicions.

Deception

The incident demonstrates one common trait in cult behaviour — deception. Deliberate lying is taught in many cults. My caller told me that the group he left had taught him this saying, "Don't make the stranger's cup run over." It meant: "Don't tell outsiders the truth about us; lie to them if it serves your purpose." Such deception is encouraged because the cult's cause is considered so wonderful and its truth so sublime that it justifies lying. (See the movie "Ticket to Heaven," about the Unification Church)

Other evidences of deception readily come to my mind: This was the second time my name was used to bolster the respectability of a group of which, in fact, I strongly disapprove. Some cult leaders use "testimonies" to gain public approval. One appeared in my office with a thick stack of letters from prominent people vouching for his group's trustworthiness. Among the letters was one from President Reagan!

I have personally heard cult members lie about their group's controversial teachings or practices, only to admit to having lied after being confronted with hard evidence. Last Christmas a member of Hare Krishna was caught on campus raising funds for his own cause by peddling Christian goods. He was dressed in a Santa Claus suit.

Cult groups are also masters at fabricating respectable names and titles to hide behind. Recently I saw a list of 145 different names under which the Moonies operate in North America.

Respectability

For several reasons, cults are less in the news these days, even though they are stepping up activities on university campuses. One reason is that the public gets bored with even the most shocking information about them; so cults no longer make "news." Secondly, the cults have learned from their mistakes and abandoned some of their controversial teachings or practices or become better at hiding them from the public. Thirdly, like many once-persecuted religious movements of the past, "cults" are rapidly gaining respectability. Cult groups banned from campus five years ago have since become legitimate student clubs on our campus.

Last Fall a Jewish chaplain and I defended our negative views of cults before a class whose professor staunchly promotes "religious freedom' for cults. (After class he handed out his latest, just-off-the-press book, pleading for public acceptance of the Unification Church.)

Several of my chaplain colleagues strongly disapprove of our anti-cult stance. I have some sympathy for their criticism. Whether we like it or not, the variety of religious convictions in our formerly Christian world is growing year by year. And living in a democracy demands that we acknowledge the freedom of belief and worship of those who do not share our religious convictions.

But as much as we should oppose the banning of legitimate religious expression, we should also protest all efforts to make us tolerant of intolerable teachings and practices of the cults. The dozen or so former cult members I have dealt with have given me one consistent message, that the worst of the cults are detrimental to human well-being. People are getting deeply hurt and are being seriously abused by cults. I say this despite the fact that I have also met happy and seemingly balanced cult members on campus. My strongest motivation for opposing the deceptive, coercive behaviour of the cults is that it contradicts everything Jesus Christ teaches us. Cults enslave; Jesus sets free.

Not only the gullible

Margaret Singer, renowned authority on cults, pointed out to us in a lecture that most people could, under the wrong circumstances, be sucked into a cult. The notion that cults draw only the gullible and the weak just does not hold in her opinion.

Especially in a day when many young people are searching for deep relationships and when few simple answers to life's difficult questions are forthcoming, many young people are vulnerable to those who promise a ready-made heaven on earth. Jeanie Mills, former member of The People's Temple, and subsequent victim of assassination a year following the Jonestown suicides, put it painfully well this way: "When you meet the friendliest people you have ever known, who introduce you to the most loving group of people you've ever encountered, and you find the leader to be the most inspired, caring, compassionate and understanding person you have ever met, and then learn that the cause of the group is something you never dared hope could be accomplished, and all of this sounds too good to be true — it probably is too good to be true!"

Wolves

Most bothersome I find the "Christian" cults such as The Way International, Maranatha, the Moonies, the Local Church, etc. Recent reports indicate that their number is rapidly increasing. They appear like super-dedicated Christians. Their evident sincerity, dedication, zeal (often accompanied by a very strong emphasis on charismatic gifts), sacrifice and their demanding membership requirements seem so convincing. No doubt there is much truth in their teaching and behaviour, and I at times find it difficult to treat them as "cults." But I am helped by Jesus' own words about wolves in sheep's clothing. The devil never shows his teeth, only his friendly smile.

The cults compel us to look at our own behaviour. I remember watching "Ticket to Heaven" and being suddenly shocked into realizing that our ways of doing things and of "witnessing" to people are not always that different from how the cults behave. We too can put unfair pressures on people in order to convert them to our own points of view. And why? If it is truly the Spirit of God who converts people's hearts, then why should we have to use our own pressure tactics to bring people into the Kingdom of heaven?

Jesus' own method of dying for those He sought to save seems a lot more convincing.

Derk Pierik is Campus Minister for the Christian Reformed Church at the University of Toronto.

Society

Up, up and away — with poverty

Paul De Groot

Lighter-than-air (LTA) vehicles could solve one of the Third World's most pressing problems — a lack of good transportation facilities — says a Bonneyville, Alberta, man.

Dennis Heney, a water treatment equipment salesman says he, "can't get LTAs out of my mind." Heney served on a local business development council which explored the idea for several years, and has asked Canada's ambassador to the United Nations, Stephen Lewis, to keep LTAs in mind when dealing with problems in the Third World. (Lewis was recently appointed special assistant to the secretary general for African affairs.)

Cheap, immediate solution

"Many of the nations in Africa are land locked and even many on the seaboard do not have deep water ports," Heney told Lewis in a letter.

The result is increased shipping costs, wasted cargo and lost potential. Trying to overcome these problems by conventional means would be prohibitive, but LTAs — blimps and balloons of various sizes and configurations — offer "an immediate solution."

As maneuverable as a helicopter, but much cheaper to operate and capable of lifting heavier loads, LTAs could offload large ships far out at sea and deliver emergency supplies directly to recipients inland.

They could also take produce from inland farms or plantations and deliver it directly to ships.

Within countries, they could transport livestock and people, facilitating construction and development.

"Imagine the potential of LTA to make the archipelagos of the Philippines and Indonesia more cohesive, to move their resources and products to market, and finished goods and foodstuffs to the people."

Most use in North America

While there are many firms looking at LTAs, most of the funding now available, ironically, is for military use, Heney says. The U.S. Navy is considering the purchase of up to 200 LTAs for use in patrol and surveillance.

There is renewed interest in the LTAs in Canada because of concerns over Arctic sovereignty, Heney said in a telephone interview. LTAs capable of remaining aloft for weeks at a time could conduct underwater surveillance of the Arctic islands.

"One of the biggest markets in the world right now is western and northern Canada," Heney said.

Major logging companies are funding development of LTAs for moving logs from otherwise inaccessible areas and for moving drilling rigs and pipeline into areas with no road access. Most of the development, even that sponsored by Canadian firms, is occurring in the United States, Heney noted.

The time is right for LTAs

"We are going to use them," he says matter-of-factly. "The only question is whether we manufacture them ourselves or buy them from somewhere else."

Because of public awareness and concern over the plight of Africa, now is the time to launch a major drive to develop LTAs, says Heney.

"Their potential in the Third World is so astounding that it would be years before the uses of LTAs could be fully worked out," according to Heney.

Heney has gotten a mixed response to his proposal, which he regards as a last-ditch effort to stimulate non-military use of LTA technology.

While some church leaders have been non-committal, Lewis' office called it "an imaginative solution to the real dilemma of providing relief on the ground in Africa for the people who need it most."

Many proposed solutions are "cumbersome and administratively intensive," involving large bureaucracies and still failing to deliver development assistance to remote areas, said Christopher Brown, first secretary in the Canadian mission to the UN.

Documentary pleads for support to keep frail seniors at home

(OACSC)

The will to care is alive in society but the will is often not supported by the fact. That is the central theme of the one-hour documentary, Love's Labour, to be broadcast at 8 p.m., Feb. 23, by TV Ontario.

According to the documentary's director Helene Klodawsky, the program is a plea for housing, homemaking services, nursing help and other supports that will aid many Canadian families in their "struggle" to keep elderly but frail relatives within the community and within the family setting.

Number of elderly increasing

Love's Labour examines the critical question, who should care for elderly people who need help? The one-hour documentary makes the point that the number of elderly in society is increasing while the number of young people declines. In fact, in the next generation, the number of senior citizens in Ontario will double from the present 880,000 to more than 1.5-million. That is a rate of increase double that of the general population.

The documentary, according to TVO information, notes, as well, that more women, traditionally the "care givers," are now in the workforce and cannot provide help to elderly in the family.

Love's Labour follows the day-to-day life of four families involved in caring for frail elders.

Tells larger story

"The media was focusing on the negatives," said Helene Klodawsky in discussing how the idea for Love's Labour came to her. "The media was dealing with elder abuse, dumping people into and onto the institutions ... I didn't feel it was the whole story."

Helene believed, "The larger story was not being told."

Her larger story is that society has changed as has the way the elderly are treated within the family unit.

Love's Labour looks at four portraits. "I was looking for people at transition points," Helene said.

Many pressures

In one vignette within Love's Labour, "Sylvia," an elderly woman, is in a hospital room while she and her family face the quandary of trying to keep her in hospital, finding a nursing home in which she can live or returning Sylvia to the family home.

"The tension shows," remarks Irene, "... there are a lot of new pressures on the family ... personal stress ... economics."

A second story concerns Rhona who is also in hospital and who has Parkinson's Disease. The family makes one of life's most painful decisions, to institutionalize her.

Each of these portraits provides what Helene called "a plea" for homemaking and nursing services so that the whole burden will not be placed on the family.

Love's Labour was shot primarily in Toronto, Chrysler, Ontario, and in Montreal.

In the small farming community, Helene found a family setting where "Gran" lived in a trailer near the family home. In a way, she said, it was the best profile since it showed "intimacy at a distance" in which the family gave support but each member retained independence.

Roy and "Gran" are two of the people focused on in TVOntario's documentary Love's Labour. Roy and his wife provide support to Gran who lives next to them.

In the case of Kate and Reg, both in their 80's, the wife had been caring for the disabled husband for 17 years, 16 of those without outside help. Only in the last year had Kate been able to use support services.

"Kate was not a victim," said Helene, "... not a martyr. She wouldn't allow institutionalization. She was determined to care."

Helene added, "Some make great sacrifices to care for a loved one. Society should support them."

Reprinted from Especially for Seniors, Winter 1987.

Capital punishment debate to be held in 1987

OTTAWA (MCC) — Prime Minister Mulroney in early December last year promised that the issue of capital punishment will be debated in the House of Commons in 1987. The commitment came after some Conservative "back benchers" openly criticized the government for not acting on this promise made in the last election campaign.

Sources indicate that a Special Parliamentary Committee may be appointed to hold public hearings and to prepare a bill indicating both the kind of offenses that would be subject to capital punishment and the method of execution.

(See editorial page 2.)

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Features

Gwen VanderKooij falls victim to union demands

Stan de Jong

The sad story of how a mentally-handicapped person lost her job due to a technicality in a union contract.

On Jan. 9, the administrator of the Tender Loving Care Nursing Home (TLC) in Newmarket took Gwen VanderKooij aside, hugged her, and told her she wouldn't be able to come back to work anymore. Gwen is the 22-year-old, special child of Peter and Leni VanderKooij, Holland Marsh vegetable farmers.

Gwen was dismissed at the insistence of the Canadian Union of Employees (CUPE) which represents the 80-odd workers at TLC. Her case drew wide attention in the media. Major newspapers, such as *The Toronto Star* and *The Toronto Sun,* examined all aspects of her case. On Jan. 19, CBC's "As It Happens" interviewed the major players in the dispute as well as others.

A second home

The VanderKooijs have four children of which Gwen is the eldest. She attended an integrated class at Aurora High School and after graduating at 21 she tried out several jobs.

At that time, she no longer lived at home. During her teenage years, with Leni caring for two small children, Gwen became too difficult to handle. Due to these pressures, a foster home was thought the best alternative.

Since age 16, she received much loving care from Ricky and Martin Veens, who live close to Newmarket. Ricky, trained in The Netherlands to take care of mentally-handicapped persons, firmly believes that persons such as Gwen should be fully integrated into society, rather than be sent to sheltered work shops.

The Vanderkooijs and the Veenses are good friends. Occasionally, on Sundays, Gwen is seen with her parents in the Holland Marsh Christian Reformed Church.

Until last year, Mrs. Bruinsma, wife of pastor Hendrik P. Bruinsma, was Gwen's Friendship teacher. Right now, Gwen attends Bethel Christian Reformed Church in Newmarket.

Rev. Bruinsma said that his church has a deep interest in Gwen's case and is very supportive of the VanderKooij family.

Peter Vanderkooij is deeply involved in the Newmarket and District Association for Community Living (NDACL). Through its employment service, called Career Dynamics, the NDACL seeks to integrate the handicapped into the work world.

She loved the work

With the help of Career Dynamics, Gwen found a job in the laundry room at the TLC Nursing Home. To the Vanderkooijs and the Veenses it seemed the perfect answer. Gwen's tasks were simple. She took the clothes out of the clothes dryers and folded them. But she loved her job and the other staff members liked her. According to them, Gwen did her job well.

Gwen receives government benefits and was not paid for her work as such. But she did get a stipend from the NDACL, which was paid to her through TLC. Leni VanderKooij said that she and Peter do not think that their first concern is for Gwen to get paid (although they feel that whoever employs Gwen should pay her something according to her ability). What is most important for Gwen is to have a fulfilling job and to take her place in society.

At first, Gwen was taken on for a six-month training period and last June that was extended to Dec. 31. Meanwhile, Union President May Peron let it be known that Gwen should be let go. This concern resulted in union members signing a petition urging that Gwen be kept on permanently. The petition pointed out that: a) Gwen would be devastated if she were dismissed; and b) Gwen had not taken anyone's job — the position had been created for her.

In December, with CUPE still insisting Gwen would have to go by the end of the year, a controversial meeting was held by TLC's union-management operating committee. Gwen's parents and supporters also attended. By a vote of 7-2 a resolution was passed extending Gwen's employment to June, 1987.

But CUPE threatened to take action. On New Year's Eve, at the invitation of Peter VanderKooij, Ron Rupke, a representative with the Christian Labour Association (CLAC), acted as a resource person at a brainstorming session called to review Gwen's case and to discuss long-range strategy of the Association in its quest to build bridges with unions.

The TLC-CUPE contract was discussed. It seemed that the minutes of the union-management operating committee would be sufficient evidence that one of the contract's requirements had been met.

Rupke said that if worse would come to worst, CLAC would gladly offer assistance in finding suitable employment for Gwen.

Nevertheless, CUPE filed its grievance. According to the *Star,* CUPE cited a contract clause that reads: "Unpaid persons may only be permitted to work on mutually agreed terms by the operating committee, and such agreement should be in writing." In the absence of a jointly-signed supplementary agreement, CUPE stuck by its view that Gwen's employment had never been negotiated by the union or set down in writing.

Opposed to volunteerism

The true CUPE stance became public on CBC's radio program "As It Happens." During the interview, one of the CUPE reps stated that TLC had exploited Gwen by allowing her to work for no wages in a job that pays about $8 to $9 an hour. He completely ignored the fact that the position had been created for Gwen.

It is no secret that unions such as CUPE are wary of "volunteerism." Roy Dowling, the CUPE national rep in the Barrie office, said that, historically, nursing homes used the mentally-handicapped to keep down labour costs. (Dowling himself has a 31-year-old son who is mentally handicapped following a motorcycle accident. His son is employed in a sheltered work shop)

Dowling said that unionization has been one of the chief factors in improving standards in nursing homes. He said that he's concerned that if something went wrong and a resident needed help, a mentally-handicapped person might be more of a hindrance than a help. He said, "I don't believe nursing homes are good places for the training of people of this nature — but I really don't know what is the appropriate place."

Leni VanderKooi takes strong exception to these statements. She says: "Nursing homes have *caring* people and it's not the same as working in a sheltered place. Besides, Gwen was not allowed to help residents, she only did the laundry."

From CUPE to CLAC

"We don't see it just as Gwen losing her job. It's a question of the mentally handicapped finding a place in the community," said Leni.

With McLure's help, Gwen has now found a position as a helper at Bestview Health Care Centre, a Newmarket nursing home organized by the CLAC. But, said McLure, "I am firmly of the opinion that we must get Gwen back her job at TLC. The position gave Gwen a feeling of belonging, of doing good work. I think we're going to get something of a precedent here as far as handicapped workers are concerned."

Rupke and his CLAC associates are presently studying proposals that favour situations where the union, the employer, in conjunction with, for example, Career Dynamics, work together for the handicapped and make room for people such as Gwen.

What about Gwen? When she came home after being fired she "got sick, throwing up." Said Gwen: "The people liked me there (TLC), but they really don't want me there. I said I would go back and visit them."

Photo: Mike Slaughter/ *Toronto Star*

***Fighting for her job:** Gwen Vander Kooij, second from left, has many people helping her try to win back her job at a Newmarket nursing home: from left, foster mother Ricky Veens, and parents Leni and Peter Vander Kooij.*

Long-range mercy for Africa (1)

The CRC in Sierre Leone

Calvin Seerveld

Calvin Seerveld, professor of aesthetics at the Institute for Christian Studies, was invited by the Christian Extension Services (CES) field workers of the CRWRC and CRC World Missions in Sierra Leone to lead their annual Spiritual Conference in the capital of Freetown during October. Afterwards, he and his wife were invited to visit either the Kuranko team at work (inland up North) or the Krim team (coastal work in the South) for a good week.

After two weeks in West Africa, I understand a little bit of the joke Jan Disselkoen told Ines and me as she took a gnat out of her cup of coffee: When a first-time missionary finds a fly in the cup of coffee, he or she throws out the coffee. A second-term missionary spoons out the fly as she drinks the cup of coffee. A third-term missionary drinks the fly along with the coffee. A fourth-term mission worker, when the cup of coffee is served without a fly, puts one in before it is drunk.

The moral of the joke is this: Africa has a stolid way of moulding foreigners who bring the gospel of Jesus Christ into realizing what has priority and what is only superficial. (Sometimes now I begin to think the church should ship all those who from their armchairs swat flies in so many paramilitary churchly papers, ship them to inland Africa for a while for them to bring Christ to the multitude of beautiful people there, who are desperately afraid of real devils and whose children have malformed bellies burning with fever and hunger. It would be good for the church-related papers.)

The lay of the land up-country

You have to imagine mountainous, hilly country 200 miles inland in Africa where there are no roads. There is also no postal service, no telephone, no electricity. The few cities in Sierra Leone do have paved roads, a post office, telephones, and local generators of electricity (which break down). The cities have banks, stores, multiple-storied buildings and luxury hotels. But up-country you move into the West African bush with villages of mud huts and thatched roofs (illus. 1) or (upperclass) cement houses with corrugated tin roofs. Up-country you have only sunlight, moonlight, candlelight, and sometimes a kerosene lamp.

As you drive paved roads inland, at a certain point there are 70 miles to go, and you find only a path of beaten dirt tracks, ruts, crevices, sharp jutting rocks, marshland and sharp, thick, tall elephant grass bending over your way. There is no road to speak of. No wonder — on the return trip to "civilization" we drove 69 of those 70 miles without seeing any other moving vehicle.

Up-country you *walk* the miles to the next village. You walk the distance to your rice field or down to the riverside to do the family wash. Only white Christians and the government's army have truck-vans. Only the national African CES workers, and a few traders, have hondas. Children walk, wives walk, men walk, even the Imam (Muslim leader at the mosque) and tribal chiefs walk. The villagers begin walking to their plots of rice, sweet potatoes, cassava, and peanut mounds before dawn, and they return after sunset, often in the pounding, pouring tropical rains. When you ride on wheels up-country, as we did, also over tree-trunk "bridges" which straddle the streams (illus. 2), and average 15 miles per hour, you are making excellent time.

No hours, no miles

But that last statement misses the lay of the land up-country in the Kuranko tribal territory of Sierra Leone. The countryside does not exist to be driven through at so many miles per hour. There are no miles and no hours there. There is only the *next* village, and a *long* walk. There is *tomorrow* and "the hungry *season*" (the moons-months before rice harvest and after the rice of last year's crop is all eaten).

I listened to CES worker Rowland Van Ess from Foria try to set the time for returning "the big men" (chief, iman, Foria village committee) to Foria he had brought to Alikalia for inspecting the new health centre CES had gotten built in Alicalia. The Foria chief and Rowland both looked at their watches. "A half-hour from now? an hour? It makes no difference," said Rowland. "After I greet my friends in Alicalia," said the Foria chief.

Time does not mean money in the West African bush. "Time" as a concept does not exist. There is only the slow-paced quality of activity one is doing: walking in the dark to go pull weeds or hoe sweet potatoes, hauling wood to make a fire, luxuriously greeting one's friends you have not seen for a while, sitting in silence together while the moon rises, waiting for the rains to end, panting and resting as the baby is born between your squatting legs. Seedtime and harvest and day and night shape the lives of up-country villagers in the Sierra Leonen bush, but the long continuous stretches of those everlasting rhythmic rounds are not measured in bits and pieces. You just keep going on something, or stop it.

That different sense of duration may be one reason, I thought, why it is so *hard to start something new* in the African bush. Things have always gone on the way people remember things having gone on. Why change if Allah is in charge? The bush dweller does not suffer from the secularized curse of American cost-time efficiency experts who quantify acts of love and care and education out of their proper quality and "manage" such deeds into an assembly-line production.

But the African bush villagers were handicapped, it seemed to me, by having a veil of tradition-bound routine over the eyes which stopped them from recognizing that there are different kinds of time available to humans — an opportune time for initiative, a bad time to wait, a proper time for speaking up, a time to be brief, and so on. But the only time there is in up-country Sierra Leone is the never-ending, unchanging ages.

Dangerous beauty

Non-human creatures in the West African bush are fascinating to a Western visitor. The myriad greens and textures of the foliage — from the huge leaves of the banana tree to the elegant, pointed fronds of the oil palm, the svelte leaves of a cola nut (used for tokens of friendship) to the delicate tendrils of blood-red, wild flowers — make you feel small and humdrum next to such magnificence. The sun at midday can be bewildering,

Continued on page 14...

Photo: Courtesy Calvin Seerveld

The best bridge we saw in dry weather.

Photo: Courtesy Calvin Seerveld

Foria, Kuranko village like Alikalia, home of Mary and Paul Kortenhoeven and family.

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Canadian addiction to lotteries

EDMONTON, Alta. (MCC) — Nearly 60 per cent of all Canadian households buy at least one lottery ticket per month, says Alberta professor John Livernois in a recently-published study.

His study also indicates: 1) that Canadians spent $2.2-billion on lottery tickets in 1985; (2) that Quebecers spend twice as much as people in the Atlantic and Western provinces, with Ontarions being in the middle; 3) that poor people tend to buy more tickets than high-income people, thus making it like a regressive tax; 4) that lotteries use about one-half of their income for prizes, another 18 per cent for costs, leaving over 30 per cent for other purposes; and 5) that in Quebec and the Atlantic provinces, the revenues from lotteries go into government programs generally while in the other provinces they are used for specific projects.

Livernois says that governments should lower ticket prices so as to reduce the burden on poor people. They should also provide accurate information to ticket buyers as to how slim their chances of winning really are.

Some church groups have said that governments ought not to operate lotteries at all.

Prison illiteracy hinders rehabilitation

OTTAWA (MCC) — The Solicitor General, James Kelleher, is said to have been shocked at the discovery at 40 per cent of the 12,500 prisoners in Canada's federal penitentiaries are functionally illiterate. Accordingly, he has ordered the Correctional Service to immediately prepare programs for changing this.

Kelleher believes that improved literacy would increase a released prisoner's ability to adjust to society in an acceptable manner. Among the initiatives to be considered is an incentive system whereby a prisoner's willingness to participate in education programs would affect his eligibility for parole.

The CRC in Siera Leone

...continued from page 13.

pressing down on your head as if the light had weight; and the quick darkness of night after sunset comes warm and friendly, surrounding you with peace and a quiet blanket of night sounds.

It is the animals, I think, which make the beauty seem ferocious and dangerous. Especially when on your first day in the bush you see a giant gaboon viper killed before your eyes, 10 feet away, by a man with a machete, and then go home to read from a book it is the biggest poisonous snake in Africa, whose two inch fangs act like hypodermic needles under the victim's skin "against which first aid is not very effective." (illus. 3)

Tropical animals have an exorbitant lushness and secrecy about them: driver ants whose march *nothing* stops (except kerosene); certain flies which bring "river blindness" if the swellings they induce are not treated; tiny female mosquitoes whose prick in your blood brings malarial fever. Even an ordinary cockroach I saw, whose four inches! of reddish brown glittered into the beam of my flashlight, made you realize this is not a romantic dream or a zoo.

These animals are alive in their mysterious existence and aura of strangeness. No wonder the LORD told Job the animals gave God joy as creatures of God's hands, long before humans existed. (cf. Job 38-39) The uncanny power of animals certainly puts humans in their place — a humbling experience denied by centuries of Western Humanist culture.

What does the lay of the land in up-country Sierra Leone mean for bringing the gospel of Jesus Christ?

Next week: the spiritual geography of Sierra Leone

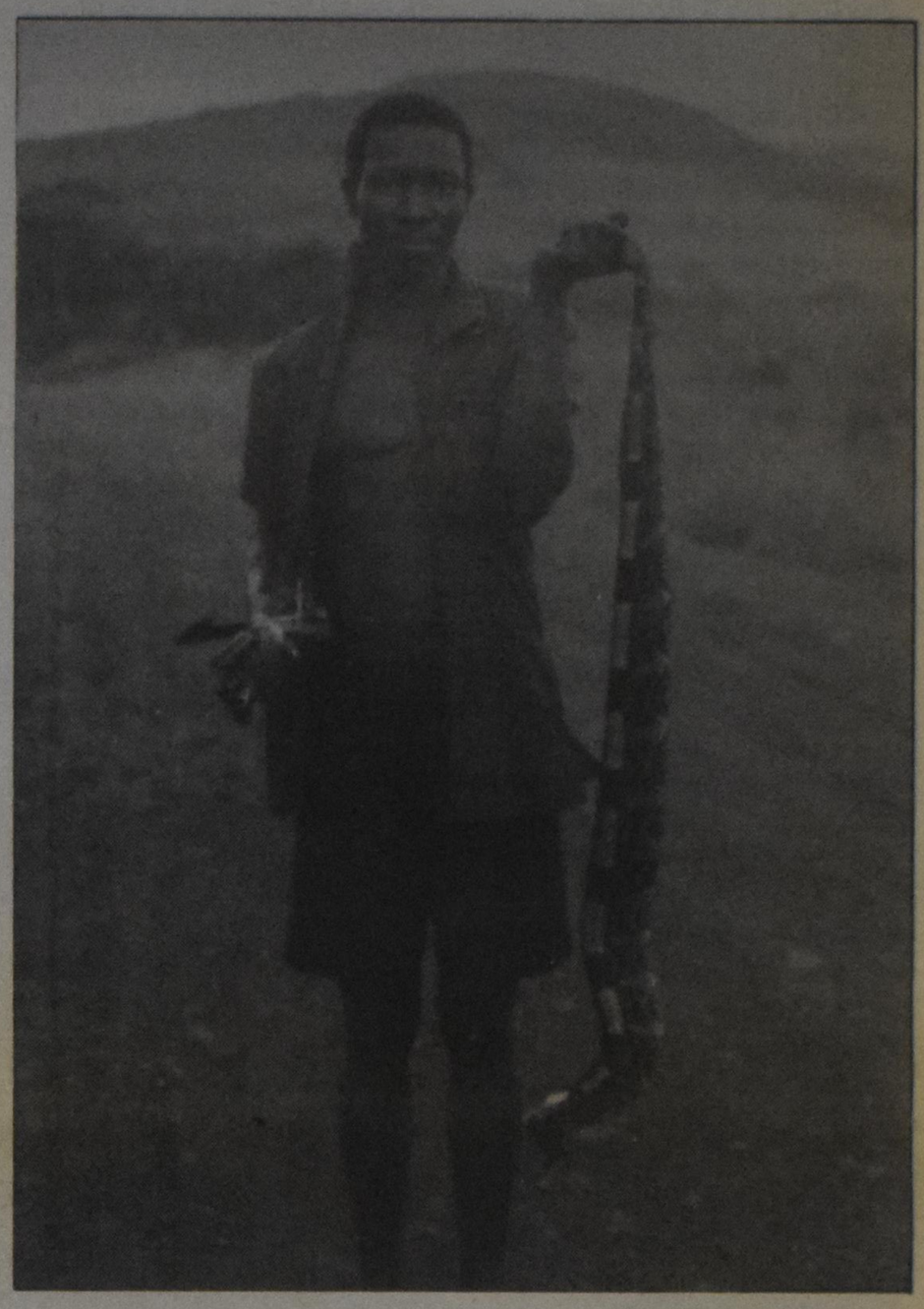

Photo: Courtesy Calvin Seerveld

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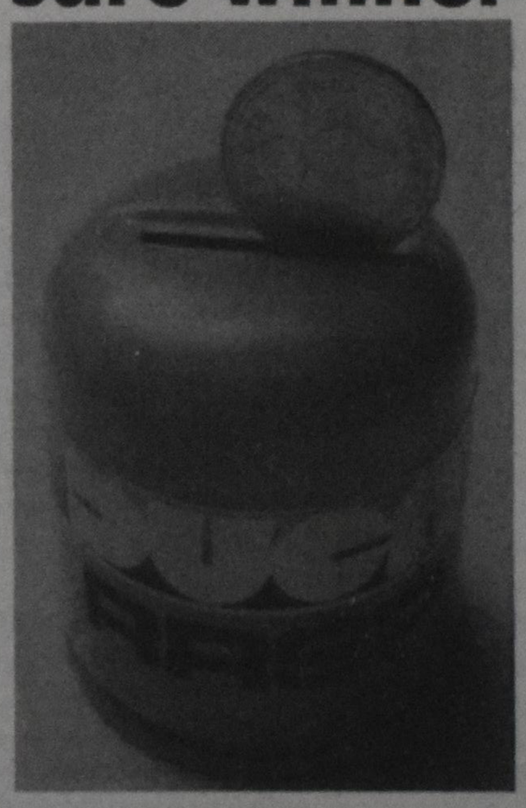

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Family

Women find shelter through volunteer's efforts

HALIFAX, N.S. (MCC) — It's easy to become a little cynical when working with the homeless, Linda Dyck confesses — cynical about prejudiced landlords who refuse to accept women with children as tenants, and about the occasional homeless person who has learned to use the system to get both the necessities and the frills most of us take for granted.

But the Mennonite Central Committee (MCC) volunteer says working at Collins House, an emergency shelter for homeless women, has also been a valuable experience of "learning to trust, understand and love" people, regardless of their circumstances.

A home teaching life-skills

Dyck has been working for nearly two years as a housing search assistant, helping to locate suitable low-cost housing for women who have suddenly found themselves homeless. Some have suffered domestic violence or marriage breakups, while others have simply been evicted from their homes. Some have jobs, and about 60 per cent have children.

Many of these women have had difficulty finding housing on their own, because they are single parents, have "too many" children, belong to a racial minority, lack a credit rating or are on social assistance.

Collins House, run by a community organization, has 10 rooms with enough space for 29 people, including children. The average stay is about three weeks. Women staying at the shelter get support counselling as well as information on budgeting and nutrition, job counselling, workshops on how to find housing and referrals to appropriate social service and legal agencies.

Tearing down stereotypes

Dyck, a Miami, Manitoba, native and member of the Modern Sommerfelder Mennonite Church, has found it frustrating at times to deal with landlords who are "dead set against people in the (social service) system" and refuse to accept tenants from Collins House because of stereotyped expectations.

Though there is the odd person who consciously abuses the system, Dyck says, most people are simply victims "caught" in it. They want the same things out of life that most people do — but they haven't quite learned how to get them.

"Working at Collins House has given me a whole different view of people who are on the street, a deeper appreciation for them. I think that my eyes have been opened and I understand more fully what Jesus asked of us as Christians when he said, 'what you have done to the least of these, you have done to me.'"

A place for witnessing

Dyck says that as a Christian working in a community-based setting she has been fortunate to have fellow staff members appreciative of her view of ministry. "I've found that everyone has been very open to what I am and who I am as an MCCer. They've allowed me to express my belief to the women and to themselves.

"It's not that I've been preaching or anything, but the women have come up to me at times and said to me, 'You're different — what makes you different?' and then they ask, 'What's a Mennonite?'"

In addition to her housing search duties, Dyck spends two nights a week at the shelter dealing with any situation that comes up. Personality conflicts are not uncommon in a house sheltering two dozen people from varied backgrounds. Coupled with the personal struggles the women are facing because of their homelessness, these can sometimes make the job stressful for Collins House staff.

"One thing I've found while working at Collins House is that you really need to have a support system outside of the house," Dyck says. For her, association with the local West End United Baptist Church has provided the prayer support and encouragement she needs to keep going.

Bakker breaks ground for new PTL centre

CHARLOTTE, N.C. (EP) — PTL President Jim Bakker broke ground for a new $100-million Ministry Centre at his Heritage U.S.A. Christian Retreat Centre in South Carolina.

The 1.25-million square-foot Ministry Centre, based on the design of London's famed Crystal Palace, will be built on a 40-acre site. It will contain a 12,000-seat auditorium, an 18,000-seat exhibition area, and a 5,000-seat television studio. A hydraulic wall will allow the two larger facilities to be used for major events.

The Victorian glass and steel building will be five stories high with a glass-enclosed atrium that rises an additional four stories. The building will also house ministry offices, seminar rooms, a counselling centre and a food service area.

The original 1851 Chrystal Palace covered 19 acres, and was commissioned by England's Prince Albert and Queen Victoria to promote world peace. It housed "The Great Exhibition of 1851," which was attended by more than six-million people. It was destroyed by fire on Nov. 30, 1936.

Authorities concerned about storekeeper's justice

MONTREAL, PQ (MCC) — The recent instances where shopkeepers have responded to robbers by shooting them is of concern to police and governmental authorities. While the number of these instances is still quite low (one in Calgary and three in Montreal), authorities point to the growing number of Canadians who buy handguns and other restricted weapons.

They attribute this in part to the belief that violent crime is increasing rapidly. This belief, they say, is due more to American television than to facts in Canada.

Montreal now has only half as many bank holdups as a few years ago, and armed robberies there have fallen by 20 per cent since 1981. The Canadian homicide rate for 1985 was lower than for 1975. Indeed, the number of murders in Canada per year, 600-700, is approximately the same as that for the city of Detroit.

Some observers say that gun control laws ought to be tightened; that it should be more difficult for people to buy handguns.

salt and pepper

Anne Van Wyngaarden

"State of the Art" is a phrase that has become quite popular. It is attached to Nuclear Power Plants, Industrial Complexes, Engines and even Toxic Waste Disposal Facilities (that ought to make the folks in the Niagara Peninsula feel much better).

It does sound very clever and knowledgeable. So why do I get the sneaky suspicion that, if it is unpopular or costs heaps of taxpayers money or both, the phrase "STATE OF THE ART" is quickly attached to the project and the opposition disappears .., well almost.

It is maybe because nobody wants to admit that they haven't the slightest notion what it means?

Don't look at me, I don't know either!

Anne was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

Cinema summaries

Marian Van Til

Crimes of the Heart

Stars Diane Keaton, Jessica Lange, Sissy Spacek, Sam Shepard
Directed by Bruce Beresford

In *Crimes of the Heart*, three of America's top-notch actresses (Keaton, Lange and Spacek) play three sisters who have had anything but ordinary lives. They live in the southern U.S., a fact not incidental to their outlook and character development.

Their mother, we learn, committed suicide when the girls were young, their father had already deserted them at that point, and they were subsequently raised by their austere and slightly loony grandfather. None of the women is very stable emotionally and the film focuses on the ways their varied but probably equally troubled psyches cope with their individual and family problems.

Despite the spectre of their mother's suicide, Babe's shooting of her tyranical husband, Meg's nervous breakdown which had ended her attempt at a singing career in Los Angeles, various failed love affairs, and sundry other calamities, the film has a consciously comic edge — and a successful one, if audience laughter is any gauge.

In some films, characters in the above circumstances might elicit sympathy. But though this film contains obvious insights into the bizarre behaviour of normal people, (or is it the normal behaviour of bizarre people?), it leaves viewers feeling a disturbing spiritual vacuum. The women, and all the film's characters seem to operate in a kind of amoral no-man's-land. That is partly why it is difficult to care about and really like these characters. Beresford probably wants us to see ourselves in the weirdness of these "grassroots" people, (*all* of us human beings have our eccentricities which at times seem to isolate us), but it is hard for Christian viewers to do that because there are so few points of contact between these characters and us.

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

DEJONG: "O sing unto the Lord a new song: for He hath done marvellous things." (Psalm 91:1a)
John and Elsha De Jong wish to announce the birth of their first child, a precious little daughter. We named her VALERIE GRACE and she was born December 23, 1986, weighing in at 9 lbs. 7 oz. She is the 13th grandchild of Mr. and Mrs. Jacob De Jong of St. George, Ont., and the ninth grandchild of Mr. and Mrs. Rudolph van den Berg of Grand Rapids, Michigan.
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Anniversaries

Emmeloord Belleville
1962 February 14 1987
"Praise the Lord, O my soul, and forget not all His benefits." (Psalm 103:2)
With much praise and thankfulness to God, we would like to announce the 25th wedding anniversary of our parents,

ANDRÉ and GERDINE KOOPMANS
(nee Lalkens)

We pray that the Lord will continue to bless them with many more years together.
Their thankful children and grandchildren:
René & Angela Koopmans; Amanda, Danielle
Esther & Ernest Everhardus; Andrew, Philip, Melissa
Ilse & John Vink; Rachel
Edwin Koopmans
Astrid Koopmans
Home address: R.R.#2, Roslin, ON K0K 2Y0

Gaest (Fr.) Listowel
1947 February 12 1987
With joy and thanksgiving to our Lord, we wish to announce the 40th wedding anniversary of our parents and grandparents,

JOHAN (John) and DIEUWKE MARTENS

We appreciate and are thankful for the love and understanding given us. May the Lord continue to bless them and keep them in His care in the future years.
With love from:
Henry — Don Mills
Horace & Sylvia Ellens; Kristopher, Mark, Robert — Beamsville
John & Bernice DeBoer; Micheal, Patricia, April, David — Listowel
Theodore & Christine — Rexdale
Open house will be held at the Kinstation from 2-4 on Feb. 14, 1987.
Best wishes only.
Home address: 243 Union St. E., Listowel, ON N4W 2H1

Classifieds continued on next page.

Obituaries

"For we know that if the earthly tent we live in is destroyed, we have a building from God not made with hands, eternal in the heavens."
The consistory and congregation of the First Chr. Ref. Church of Drayton, Ont., wish to express our Christian sympathy to deacon John Deen and family in the passing away of his father,

FRANK DEEN

on Jan. 19, 1987.
May the Lord of all mercy comfort him and his family.
Rev. Dirk Velthuizen, Pres.
Dirk Lammers, Clerk

"In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like Him." (1 John 4:17)
Suddenly on Jan. 24, 1987, the Lord took to his heavenly home our very dearly beloved mother,

JANTINE DE GROOT
(nee Broekema)

in her 87th year.
She was predeceased by her dear husband Jan de Groot on June 8, 1984.
Dear mother of:
John & Inge de Groot — Edmonton, Alta.
Cor & Jean de Groot — Wallaceburg, Ont.
Emma & Case Verbeek — Woodstock, Ont.
Jenny & Bill Vanderveen — Niagara Falls, Ont.
Bill de Groot & Germaine — Cornwall, Ont.
Also survived by 25 grandchildren and 29 great-grandchildren, one sister (Alida Zijlema in The Netherlands) and one brother-in-law (Kornelis P. Smit in Shalom Manor, Grimsby, Ont.)
Mrs. de Groot lived her last few years in Shalom Manor, Grimsby, Ont. Funeral services were held at the Rehoboth Chr. Ref. Church in Niagara Falls on Tuesday, Jan. 27, 1987, the Rev. J. Pereboom officiating.
Address: 3381 Eleanor Cr., Niagara Falls, ON L2J 2S1

Na een korte ziekte, is op 21 jan. 1987, in Jezus ontslapen onze geliefde vader, groot- en overgrootvader,

AREND RUNIA

Hij was ruim hondered jaar oud en wij zijn dankbaar voor wat de Heer ons gaf in zijn leven. Hij was sinds Oct. 1968 weduwnaar van Pietje Meyer.
Hoogeveen:
R. de Vries-Runia
Leeuwarden:
J. Runia
Calgary:
H. Meetsma
G. Meetsma-Runia
Veenwouden:
H. Kazimier-Runia
Leeuwarden:
H. Runia
H. Runia-van Streun
Leeuwarden:
A. Runia
D. Runia-Vollema
Kampen:
D. Runia
W. Runia-van der Valk
Drachten:
J. Lont
P. Lont-Runia
22 klein- en 28 achterkleinkinderen.

"If we live, we live to the Lord, and if we die, we die to the Lord, so whether we live or die, we belong to the Lord." (Romans 14:8)
On Jan. 8, 1987, the Lord took home our former pastor's wife, and dear friend,

GERALDINE VAN DEN BERG

Lovingly remembered by the Wyoming Chr. Ref. Church.

Obituaries

The Lord took home unto Himself, our beloved husband, father and grandfather,

RUDY J. VAN OGTROP

of Burlington, Ont., in his 56th year.
Beloved husband of Henny (Langeweg).
Dear father and grandfather of:
Jacob & Pauline van Ogtrop; Jennifer — Lacombe, Alta.
Christine & David van Lochem; Matthew — Welland, Ont.
Ron & Aafke van Ogtrop; Lisa, Andrea — Gananoque, Ont.
Helen Baber; Shelley, Justin, Ashley — Peterborough, Ont.
Rob, Paula and Mark — at home
Predeceased by grandson Timothy van Lochem.
The funeral service was held on Tues., Dec. 30, 1986, at 2 p.m. in the Burlington CRC with Rev. J. Hoytema officiating.
Interment in Halton Hills Memorial Gardens.
Home address: 2322 Redfern Rd., Burlington, ON L7R 1X3

On Jan. 15, 1987, it pleased the Lord to take to Himself to her eternal home in heaven, our faithful member,

Mrs. JANKE VEENSTRA

Our sympathy goes out to the family.
Ladies Society "Forward in Faith," "Rehoboth" Chr. Ref. Church, Bowmanville, Ont.

Real Estate

200 acres, 130 workable, remainder in bush and pasture land, good barn recently set up for hogs. 3 bedroom, 1½-storey house, priced to sell.
150 acres, dairy setup, all buildings coloured steel, pipeline, stable cleaner, 20 x 64 silo, 32 x 80 implement shed. Five bedroom home, oil and wood heating. Very attractive property, flowers and shade trees. Some terms.
Dairy and hog setup, large barn. Two silos with unloaders. Four bedroom home, new kitchen, attached double garage. Level tiled land.
New listing: **300 acre beef and cash crop farm** in Howick Twp. Two barns set up for beef and some hogs, steel implement shed, two silos. Three-bedroom brick home.
Make an offer: **100 acre farm** with dairy stable, milk house, stable cleaner, concrete silo, high moisture silo. Two-storey four-bedroom brick home, approx. 15 acres hardwood bush.
All above properties served by Christian school buses.
Call P.H. Hiller Realty Ltd.
935 Main St. W.
Listowel, Ont.
519-291-1544
Evenings: Albert Carson
519-291-1395
or Helen Cullen
519-291-1709

Cage layers, 13,000 quota, full stair-step, automatic feed, liquid tank, good 3-bedroom house on 95 acres, north of Goderich.
Broilers, 16,220 basic quota, nearly new barn, excellent equipment, good 3-bedroom home, 50 level tiled acres, Goderich area.
Maurice Gardener
Real Estate Ltd.
Goderich, Ont.
Contact: Ken Thompson
Office: (519) 524-2966
residence: (519) 524-7514

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Cottages

* Airconditioning
* Waterbeds
* T.V.
* 26 units

TUDOR LODGE MOTEL
1665 London Rd., Sarnia, Ontario N7T 7H2
"It's been our pleasure"
Jerry and Frances Hettinga
Phone 542-7716

Experience winter at Falcon Lodge
Special mid-week package — Sunday to Thursday.
Stay for 3 nights, with 1 night free.
Stay for 5 nights, with 2 nights free. (Regular rates).
Fully winterized accommodations.
Cozy lounge in the main lodge with fireplace and games room.
Close to excellent facilities for down-hill and cross-country skiing.
Your hosts: Ton and Cathy Struyk.
Falcon Road
Huntsville, Ontario
P0A 1K0
Tel: (705) 789-2603

Vacations

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

Vacantie
Echtpaar zoekt gemeubileerd huis te huur in Holland vanaf mei of juni 1987. Telefoon moet aanwezig zijn. Brieven met opgave van prijs inclusief gas, water en licht onder no. adres van dit blad. Calvinist Contact, File #2452, 99 Niagara St., St. Catharines, ON L2R 4L3

Real Estate

ADA REALTY LTD.
3412 - 102 Ave.
Edmonton, AB
T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

For Sale

Income Tax Preparation
T1 Special $10; T1 General $15.
Rental $25 — Small business and farming $100 - $200. 18 years experience.
MRS. A. VANDENHAAK
(416) 563-8635

1950, Hallman Amplified Reed Organ. 2 manuel, full-pedal board; Mellville Presbyterian Church, 70 Old Kingston Rd., Scarborough, ON M1E 3J5; (416) 282-7111 (mornings).

Business

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Accommodation

House trailer, sleeps five persons, with all modern convenience. Located at centre of Holland (near Holterberg, Overyssel). Close to swimming pool and public transportation. Available from Apr. 15, 1987 till Oct. 15, 1987. $150 a week except July and Aug. $250 a week. Write or phone to Mr. W. Beldman, 1971 Royal Cr., London, ON N5V 1N6; 451-4549.

Calvinist Contact has something for everyone. Why not give a friend a subscription!

Real Estate

Prime vegetable/potato land, South Alliston area. Exceptional productivity; 220 acres, or could be bought in smaller parcels. This land is unique and must be described to be appreciated. Some available storage included. Paved road close to CR Church and Chr. school. Some excellent financing available. $812,000. Call Karen Smith or Bob Currie at Bob Currie Real Estate, (519) 925-5510 or 928-3300.

SELL YOUR SKILLS

STUDENTS:

You may have more skills then you think. Why not advertise them FREE in our Summer Job Market listings?

We will publish the listings March 13 to May 29. Last year many students were hired through this service.
As soon as you are hired please let us know so we can cancel your ad and give others a chance too.
Sample ad: **TIMBUCKTOO:** 17-year-old Grade 12 student wishes summer job anywhere. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information 222-333-4444 and ask for Sally.
Send your ad to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Classifieds

Help Wanted

Person required for **nursery work,** must have "A" licence; year-round employment. Write with qualifications or phone evenings. Hortico Inc., R.R.#1, Waterdown, ON L0R 2H0; Phone: (416) 689-6984.

Help Wanted

Full-time help required for a **dairy farm** in the Niagara Peninsula. Room and board provided. Contact Tom Drenth, R.R.#2, Canfield, ON N0A 1C0; (416) 774-3721.

Help Wanted

Full-time help wanted for a **dairy farm** in Blyth, Ont. That can be a herdsman. For more information call: (519) 523-9208.

First Chr. Ref. Church of Hamilton is looking for a **Youth Evangelistic Worker** to start the work of evangelism among the estranged young adults of the church. This person need not be ordained but we would prefer some post-secondary education in the line of evangelism and social work. For more information contact Aren Geisterfer, (416) 525-9140, ext. 4207 or 4123 from 10 a.m. - 4 p.m. or (416) 524-0488, after 5 p.m. or write Aren Geisterfer, 11 Forsyth Ave. S., Hamilton, ON L8S 2A3

Experienced floral designer needed

Must have design experience in all phases of floral work. Friendly with customers, familiar with gift sales, window dressing, etc. Would start immediately, full-time position.

Write or call:
THE VILLAGE GREEN
P.O. Box 656, 120 Main St., Erin, ON N0B 1T0
(519) 833-9991; eve. (519) 823-1446

THE INSTITUTE FOR CHRISTIAN STUDIES

seeks applications for the position of

development secretary

Areas of responsibility include: maintenance of computer mailing lists, handling of donations and receipts, assistance in development correspondence, and supervision of major mailings.
The successful applicant should be able to work independently and have excellent grammar, spelling and typing skills. Experience in computers and wordprocessing is desirable.

Direct inquiries, applications and resumes to:
Mrs. Adriana Pierik, Director of Development
ICS, 229 College St., Toronto, ON M5T 1R4
Phone: (416) 979-2331 or 489-8869 (home)

Position available

- *Are you at ease with the public?*
- *Do you have a facility in speaking?*
- *Do you understand and support the aims of C.C.?*
- *Are you a good listener?*
- *Are you self-motivated?*
- *Are you a team person?*
- *Can you sell a product?*
- *Do you have administrative ability?*

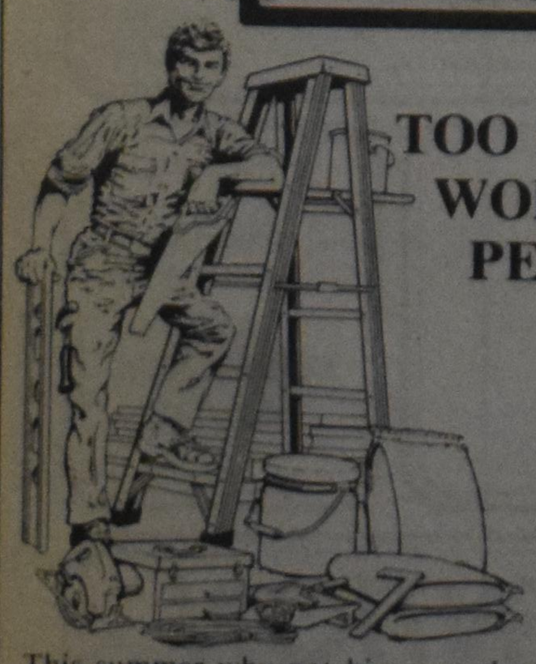
Then you're the one we need!

Apply for the position of

Promotional Director of Calvinist Contact

Send resume and references by February 15 to:
Mr. Stan de Jong
Calvinist Contact
99 Niagara St., St. Catharines, ON L2R 4L3
Tel: (416) 682-8311

HIRE A STUDENT



TOO MUCH WORK FOR ONE PERSON?

This summer why not hire a student to help you ease your work load and get some extra things done?
Beginning March 13, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.
Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Teachers

ATHENS: Athens Chr. School invites applications for a full-time **grade 1/2/3 and 4** teaching position starting Sept. 1987. Please send letter of application and resume to: Mrs. H. Weima, Principal, Box 264, Athens, ON K0E 1P0 or phone (613) 924-9500.

FRUITLAND: John Knox Memorial Christian School has an opening for a **50% part-time special education teacher.** For information and application forms contact: Julius de Jager, Principal, Box 27, Fruitland, ON L0R 1L0; (416) 643-2460. Deadline for applications to be received will be March 2, 1987.

HOUSTON, B.C.: The Houston Chr. School invites applications for the following possible teaching positions for the 1987/88 school year: one **primary** and one **intermediate** with a math major. Contact the principal: H. Fritschy, Box 237, Houston, B.C. V0J 1Z0 or call: (604) 845-7736 (school).

LONDON: London District Christian Secondary School has a possible opening for a **French** teaching position for the 1987-88 school year. Please send your letter of application and resume to Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

ORILLIA: Orillia Christian School will have an opening in either **Grade 7 or Grade 8** for the school year 1987-88. Preference will be given to an applicant who has majored in French. Please send letter of application to Mr. H. Marcus, Principal, Box 862, Orillia, ON L3V 6K8

PORT PERRY: The Scugog Chr. School Association of Port Perry will be opening an interdenominational Christian school in Sept. 1987. We will be requiring a **teacher/administrator** and **2 full-time teachers.** Please send letter of application and resume to: Mr. Tony Vanderlaan, R.R.#4, Port Perry, ON L0B 1N0. Phone (416) 985-9242.

SARNIA: Sarnia Chr. School invites applications for a teaching position in the **primary division.** In addition, there may be possible openings at other grade levels. Please send letters of application to: Mr. P. Weening, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 344-4562.

More teachers ads on next page ...

Teachers

CALVIN MEMORIAL SCHOOL

St. Catharines
requires a

principal

commencing August, 1, 1987. We seek a candidate whose primary task will be to effectively administer the school (375 students) and provide educational leadership for the staff of 18 teachers. Interviewing began in November 1986. The Board hopes to make the appointment by February 15, 1987.

Inquiries may be directed to:
Association for Christian Education of St. Catharines
Mr. Louis Den Bak, Secretary of the Board
300 Scott St., St. Catharines, ON L2N 1J4

Ottawa Christian School

Ottawa, Ont.
invites applications for

teaching principal

for the 1987/88 school year.
This school provides Christian education from K through Grade 8 for 166 interdenominational students and has a staff of 8 interdenominational teachers. The principal currently teaches 55% of his time.

We seek a person with a strong Christian commitment and one who has experience in working with others in a leadership role.

A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity.

We also invite applications for possible teaching positions for the 1987/88 school year.

Please submit application and references to:
Mrs. Bonnie Luimes, Secr. of the Board
2670 Iris St., Ottawa, ON K2C 1E5
home tel: (613) 820-4976, school tel: (613) 722-5836

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 1987-1988 school year.
Possible teaching positions open in:

Elementary
Intermediate
Junior High
Senior High

The four schools in our system have a diversified teaching staff, teaching students from Grade K-12, with the added services of a curriculum co-ordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.
Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:

H.P. Visscher
14345 McQueen Road
Edmonton, Alberta T5N 3L5
Telephone: (403) 455-8515

CALVIN CHRISTIAN SCHOOL

HAMILTON

The Education Committee invites applications for the following teaching positions:

a. **Grade two** — Commencing March 9, 1987, this position will be vacant. The Education Committee solicits applications from experienced teachers with a B.A. degree or B.Ed. degree or related, certified or eligible for certification under ministry regulations. This full-time position could result in employment continuing for the 1987/88 school year but is not a condition of employment.

Deadline for applications is Jan. 23, 1987

b. **Junior grade and primary grade** — Due to increasing enrolment and a desire to operate with smaller classes, the Education Committee has been commissioned to hire two additional teachers for the 1987/88 school year. We will need a minimum of one junior grade teacher and one primary grade teacher. Applications for these positions will be accepted now.

Under the existing OACSS hiring policy, a contract for these positions may be offered to a presently employed teacher at any time.

Direct your complete resume and/or inquiries to:
W.H. Hultink, Principal
Calvin Christian School
547 West Fifth St., Hamilton, ON L9C 3P7
(416) 388-2645

Classifieds/Events

Teachers

Willowdale Christian School

a progressive JK-8 elementary school offering quality Christian Education to the Christian community of Metropolitan Toronto, invites applications for

a possible opening for a

Principal

Interested persons please apply to:

Mr. A. Ben Harsevoort, Principal
60 Hilda Avenue
North York, Ontario M2M 1V5
(416) 222-1711

PACIFIC CHRISTIAN SCHOOL
VICTORIA

invites applications from teachers suitably qualified in **Junior High** subject areas including **English, Mathematics, Science, Social Studies, Physical Education and Learning Assistance.**

At least two full-time positions are being considered for the 1987/88 school year as a result of a leave of absence and increasing enrolment.

Send correspondence to:

Wm. A. Van Dyke, Principal
671 Agnes St., Victoria, B.C.
(604) 479-4532

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.

Teachers

Immanuel Christian School

Lethbridge, Alberta

invites letters of inquiry and application for possible openings in the following areas, for the 1987-88 school term.

- elementary — Grade 2
- music (choral & instrumental) Jr. and Sr. high
- French — Jr. and Sr. high
- English/phys. ed — Jr. and Sr. high

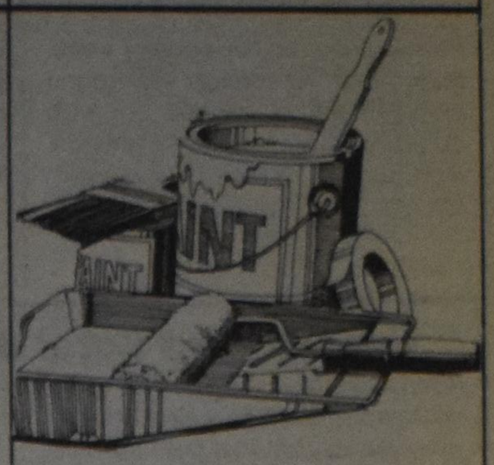
Forward all correspondence to:

Mr. H. Konynenbelt, Principal
802 - 6th Ave. N., Lethbridge, AB T1H 0S1
or tel. (403) 327-4223 (school)
(403) 328-7195 (home)

TABER: The Taber Chr. School is in need of three teachers for the **elementary level.** Taber Chr. School is operated by the Society for Christian Education in Southern Alberta and is located in the heart of the irrigation country and is known as the land of the lo-o-ong sun. A strength in French for one of the positions is needed. For inquiries contact: Robert Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0 or call (403) 223-4550 (school) or 223-2258 (home).

WASAGA BEACH: Silver Crest Chr. School invites applications for a full-time teaching position in **Grades 5/6** commencing Sept. 1987. Possible openings may also be available in **Grades 3/4** and **principal/7/8.** Please send resumes to Miss Val Morrison, Principal, Silver Crest Christian School, 380 Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0

Miscellaneous



Students!
Watch for upcoming information on our FREE Summer Job Market service.

Events

Events

Events

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____

Name: _____

_____

New Address: _____

_____

City: _____

Prov.: _____

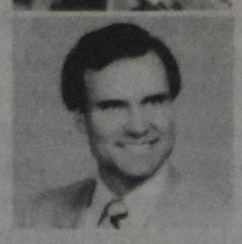
Code: _____

mail to:
CALVINIST CONTACT
99 Niagara Street
St. Catharines, ON
L2R 4L3

IS FREE ENTERPRISE BIBLICAL?

KEYNOTE SPEAKERS

Dr. HAROLD LINDSELL (Laguna Hills, California). Editor emeritus of *Christianity Today*; author of *The Battle for the Bible* and *Free Enterprise: A Judeo-Christian Defense.* (Thursday evening banquet and Friday panel discussion.)



Rev. JERRY VREEMAN (Chicago, Ill.). Formerly with *The Back to God Hour*; founder and President of Multi-Media Ministries, Chicago, Illinois. (Friday evening banquet.)

PANELISTS

HARRY ANTONIDES. Director of Research, Christian Labour Association of Canada and editor of *Work Research Foundation Comment*, Toronto.

Dr. JOHN BOERSEMA. Professor of Business, Redeemer College, Ancaster, Ontario.

Dr. JOHN BOLT. Associate professor of Religion and Theology, Redeemer College, Ancaster, and author of *Christian and Reformed Today.*

ED VAN WOUDENBERG. Interim leader, federal Christian Heritage Party.

"Question period with delegate participation."

FRIDAY WORKSHOPS

1. *Are computer costs justified?*
2. *Managing your cash flow—is there a Christian way?*
3. *The business of people.*
4. *Ethics in advertising.*
5. *An introduction to transferring the family enterprise to your children.*
6. *Hiring and firing employees.*

PROGRAM & FEES

A ***Thursday Evening Banquet — March 5, 1987***
Speaker: Dr. Harold Lindsell
Fees: Delegates or Guests $50.00; Spouses or Associate Members $40.00; Students $20.00.

B ***Friday Daytime — March 6, 1987***
"IS FREE ENTERPRISE BIBLICAL?"
Speaker: Dr. Harold Lindsell
Fees: Delegates or Guests$70.00; Spouses or Associate Members $30.00; Students $10.00.

C ***Friday Evening Banquet — March 6, 1987***
Speaker: Rev. Jerry Vreeman
Fees: Delegates or Guests $50.00; Spouses or Associate Members $40.00; Students $20.00.

INFORMATION & REGISTRATION

R.C.B.P.A.
11 Eileen Street
Hamilton (Dundas), Ontario L9J 1H6
Telephone (416) 689-6463

FOR WHO?

- business owners and partners
- administrators
- managers
- business executives
- professionals
- spouses
- students
- associate members

★ ***GUESTS, SPOUSES, AND NON-MEMBERS WELCOME*** ★

3rd ANNUAL CONVENTION

— BURLINGTON HOLIDAY INN —
Thursday Evening, March 5 and Friday, March 6, 1987

R · C · B · P · A

REFORMED CHRISTIAN BUSINESS AND PROFESSIONAL ASSOCIATION

Events

Sources differ on significance of religious news in 1986

NEW YORK, N.Y. (EP) — The Vatican's struggle to enforce orthodoxy in the Catholic Church in the United States was the most significant religious news topic in the U.S. in 1986, according to a poll of the Religion Newswriters Association (RNA). The poll noted the curtailing of Seattle Archbishop Raymond Hunthausen's authority, and the stripping of Father Charles Curran's Catholic teaching privileges as examples of that growing struggle.

Television evangelist Pat Robertson's announcement that he may seek the Republican presidential nomination in 1988 ranked second in the poll.

Controversy over public school textbook content was named third in the list of "most significant" developments. In Tennessee a judge ordered a public school system to excuse from reading classes children of fundamentalist parents who objected to a reading series being used, and in Alabama a trial examined charges that textbooks espoused the religion of secular humanism.

About a third of the 226 active members of the RNA took part in the poll, which was conducted by Willmar Thorkelson of Minneapolis, a former RNA president. Members of the association cover religion news for daily papers and press services, and are strictly secular media writers. Billy Graham's International Conference for Itinerant Evangelists (Amsterdam '86), which drew over 8,000 evangelists from some 173 countries didn't make the list. Neither did the celebration of Martin Luther King Jr. Day, the first national holiday honouring a clergyman.

Christianity Today named as its top "religious" story of 1986 Television evangelist Pat Robertson's announcement that he may seek Republican endorsement for the U.S. presidential campaign in 1988.

Peaceful revolution in the Philippines was the second most significant news story mentioned in the Jan. 16 article, which noted the church's influence in the virtually bloodless revolution which brought Corazon Aquino to power.

The growing battle over pornography was cited as the third most important story, with convenience stores across the nation dropping "adult" magazines in response to growing public concern about pornography.

The *Christianity Today* article was written by Randy Frame. The Vatican's struggle to enforce orthodoxy in the U.S. Catholic church didn't make the list. Neither did the decision of three Lutheran bodies to merge, court battles challenging the religious and moral messages of public school texts, or the Sanctuary Movement trials in Arizona, which led to convictions of church workers who harbored Central American refugees.

Calendar of Events and Chess will return next week.

"GREAT IS THY FAITHFULNESS"
(Lamentations 3:22,23)

1962 1987

The "Grace" Christian Reformed Church
of Welland, Ont.
(formerly Welland Junction CRC)
will celebrate its

25th Anniversary

the Lord willing,
on Friday, May 8, 1987, at 7:30 p.m.
at the church, 510 Forkes Rd. West, Welland, Ont.

All former pastors, members and friends are cordially invited to attend this special occasion.

Zomer Hulp

Op 3 manieren helpt Ontario de jeugd deze zomer

Het "Ontario Ministry of Skills Development" zal, als onderdeel van haar veelomvattende opdracht om vakbekwaamheid en werkervaring beschikbaar te stellen voor jonge mensen, deze zomer de volgende gelegenheden om te werken en geld te verdienen beschikbaar stellen.

1. Werken in de zakenwereld

Het "Ontario Summer Employment Program" is afgestemd op werkgevers en spoort hen aan om jonge mensen in dienst te nemen in nieuwe zomer-banen. Het "Ministry of Skills Development" zal $1,25 per uur betalen ter tegemoetkoming van de lonen van de aangenomen personen. Jonge mensen verkrijgen belangrijke werk-ervaring, terwijl de bedrijven in Ontario profiteren van deze gewillige, enthousiaste werkers.

Werkgevers die meer kunnen doen om deze jonge mensen aan een zomerbaan te helpen, kunnen bellen naar 1-800-387-1290 (in Toronto 585-7399) voor verdere inlichtingen.

2. Blijf je eigen baas

START-UP geeft studenten een uitstekende kans om te leren om hun eigen zomer-zaak op te zetten. In samenwerking met de "Ontario Chamber of Commerce" en "The Royal Bank of Canada" kunnen studenten die een zomer-zaak willen beginnen, een rentevrije lening van ten hoogste $3.000, aanvragen bij START-UP.

Dit is een gelegenheid voor jonge mensen om waardevolle ondernemings-vakkundigheid op te doen.

Geïnteresseerde studenten kunnen meer inlichtingen verkrijgen door te bellen naar 1-800-387-0777.

3. Werken met Ontario

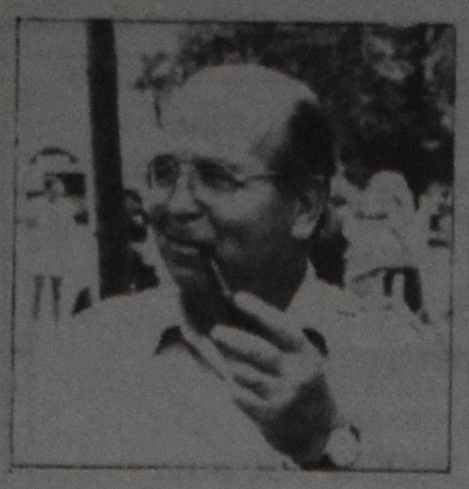
De Regering van Ontario, door middel van haar ministeries en verbonden gemeentelijke instellingen, geeft jonge mensen de kans om waardevolle ervaringen op te doen, die verband zouden kunnen houden met hun latere carrière, door middel van "Experience '87."

Geïnteresseerde jonge mensen kunnen verdere inlichtingen verkrijgen door te bellen naar 1-800-387-0777.

Ontario Ministry of Skills Development Gregory Sorbara Minister

Ontario Ministry of Skills Development

Dutch



Weer een Kerk er bij ...

Herman de Jong

Broeder Kleinboer, de pientere voorzitter van de Evangelisatie-commissie, had al een paar keer de kerkeraad een bewogen briefje geschreven. "Weleerwaarde, hooggeëerde, wel-onderlegde broeders," schreef hij. "Wij durven niet meer te evangeliseren, want de kerk zit nu zo eivol dat er geen kip meer bij kan. Als lid van de plaatselijke brandweerbrigade kan ik zonder gewetensbezwaren ook onze inspecteur niet meer om de tuin leiden. Als hij al die stoelen in de gangpaden zag kreeg hij een zenuwinzinking en dat wil ik niet, want het is anders een beste man. Weleerwaarde enz. broeders, wordt het nu geen tijd dat er een tweede kerk bijkomt? Stel niet uit wat ge heden kunt doen, zodat we de arme zielen die zo graag lid van onze kerk willen worden en de inspecteur der brandweer met open armen kunnen ontvangen."

Deze keer liet de kereraad er geen gras over groeien. En aangezien er altijd addertjes onder dat gras zitten, won men inlichtingen over het vormen van nieuwe gemeentes. Tenslotte werden er drie manieren van kerksplitsing overwogen. Alfabetisch (A tot M blijven en N tot Z foetsie). Dit voorstel werd met overgrote meerderheid verworpen. Het bleek namelijk dat er tussen N en Z te veel ouderlingen-materiaal zat. Wat het volkskarakter betreft was het ook onverantwoord, want de vele "Van's" in het adressenboekje van de nieuwe kerk zou een te grote verbondenheid met het oude vaderland aanwijzen.

Geografische verdeling had ook zijn nadelen. De ene kerk zou bestaan uit burgers, de andere uit buitenlui, en dat kwam natuurlijk het socio-plurale karakter van beide kerken niet ten goede. En zo werd tenslotte vrijwillige uittreding aanbevolen. Broeder Kleinboer had enige bezwaren. Hij was van oordeel dat wellicht niemand een bloeiende, boeiende, warme, liefderijke gemeenschap zou willen verlaten.

Maar dat viel toch mee. Het bondslied "Bouwen en bewaren" dat voorher zo vol overgave door struise Gereformeerde meisjes gezongen werd, galmde nog steeds, na 30 jaren, na in het nieuwe vaderland. "Toe Klaas," zei Annie, "je ziet toch wel dat het nodig is?" "Toe Jan," zei Mieke, "het is toch best leuk om iets nieuws op te zetten? Kom je misschien nog es in de kerkeraad!" "Ja maar, we hebben zo'n beste dominee," zei Klaas. Waarop Annie geheel terecht antwoordde dat het Koninkrijk niet staat of valt met beste dominees. "Ja maar," zei Jan, "kenne we nou nooit es rustig verder leve?" Waarop Mieke hem fijntjes het "Ontwaakt, gij die slaapt" onder zijn neus wreef.

Na Hemelvaart rees het rode kwik

De kerkeraad wilde geen bouwvallige, armlastige nieuwe kerk en adviseerde, dat zo'n 50 gezinnen en alleenstaanden een goede basis zouden vormen. Voor drie maanden bleef de grote barometer waarop de nieuwe-kerk-commissie het aantal vrijwilligers aangaf, staan op veertig. Na de Hemelvaarts-dienst rees het rode kwik tot twee-en-veertig. Ofschoon de "beste" dominee zich had voorgenomen geen preek-reclame voor de nieuwe kerk te maken, (zijn overredingscapaciteiten waren van dien aard, dat dan wellicht de hele oude kerk nieuwe kerk geworden zou zijn en daar schoot je natuurlijk ook niets mee op), kon hij toch niet nalaten de laatste woorden van de Heer op aarde iets te benadrukken. Die preek gaf ook broeder Kleinboer een nieuw uitzicht. "Als we nu eens de nieuw gelovigen, waarvoor we ruimte moeten scheppen, inlijven bij de nieuwe kerk," poseerde hij voorzichtig. En zo waren er ineens genoeg "units." De classis nam verheugd kennis van deze gang van zaken en gaf de nieuwe kerk haar zegen.

De nieuwe-kerk-commissie vond een kerk die om elf uur dienst had en daarna niet meer, en weldra werd in menig gezin de teenagers voorgehouden dat men voor de zaak des Heren iets moest overhebben ... een kwart-voor-negen kerkdienst: het zou me wat!

Een passend afscheid

Elk afscheid valt moeilijk. De kerkleden die voortaan tot de nieuwe kerk zouden behoren, hadden zich thuis gevoeld in de oude kerk. Daar waren vochtige ogen geweest als kinderen gedoopt werden en later belijdenis deden. Daar had men muisstil zitten luisteren als de Heilige Geest rondom de preekstoel zweefde. Daar had men zich neergelegd bij de hebbelijkheden en onhebbelijkheden van broeders en zusters ... een ieder kwam immers zoveel tekort in het dienen van de Heer.

Het afscheid moest natuurlijk op waardige en passende wijze gevierd worden. Als dominees een beroep elders aannemen doet men dat. Je verdwijnt maar niet zo ongemerkt van het toneel. De overgebleven kerkeraad huurde de recreatiezaal van de Poolse gemeenschap, want de kerkzaal was net groot genoeg voor een gemeentevergadering zonder het jonge spul.

Het werd een prachtige avond. Het koor zong en de dominee sprak op humoristische wijze ... nooit had men vermoed dat er zoveel fijne humor verborgen zat in deze al grijzende Eerwaarde. Het oudste lid van de gemeente, de negentig-jarige Mevrouw Stam, declameerde een prachtig gedicht. Ze had wel meegewild naar de nieuwe kerk, maar voelde dat de Heer spoedig een betere plaats voor haar had. De jeugdverenigingen, de Hollandse en Engelse vrouwenverenigingen, ja zelfs een paar uit-de-band springende ouderlingen deden leuke stukjes, waarin vooral de ondeugden van de vrijwillige kerkverlaters op schalkse wijze vertolkd werden. Aan het eind van de avond sprak de oudste ouderling.

Hij voorzag dat beide kerken de band stevig zouden onderhouden, vooral gedurende speciale diensten en door gezamelijke commissies. "God be with you till we meet again ..." met dat gezang werd de avond besloten. Het werd met weemoed en moed gezongen.

Ja, ja ....

Herman de Jong woont in Jordan Station, Ontario.

Leven met verschillen

A.J. Wijnsma

Het meest wonderbaarlijke van de schepping vinden wij dat van de bijna vijf miljard mensen, die intussen de aarde bevolken, niet één volkomen identiek is aan een ander. Zelfs bij een eeneiige tweeling, hoe frappant hun gelijkenis ook moge zijn, vallen verschillen aan te geven waardoor de één van de ander kan worden onderscheiden. Elk mens heeft wel iets eigens waaraan hij kan worden herkend en dat hem in feite stempelt tot een uniek wezen.

Als geen mens, uiterlijk noch innerlijk, gelijk is aan een ander, hoe zou je dan mogen verwachten dat mensen van een zelfde kerk precies gelijk over de dingen van het geloof denken? Elk mens heeft zijn eigen identiteit, maar ook zijn eigen geloofsbelijdenis. Wij zijn het 's zondags in de kerk helemaal met elkaar eens als wij eendrachtig en vol overtuiging amen zeggen op de apostolische geloofsbelijdenis, maar zodra wij afdalen naar details blijken wij er dikwijls uiteenlopende opvattingen op na te houden. Dat is overigens niet nieuw. Dr. J.G. Geelkerken en broeder H. Marinus waren het zestig jaar geleden ook zeer oneens over de vraag of de historiciteit van de in Genesis 2 en 3 vermelde bijzonderheden wel of niet in twijfel mocht worden getrokken door gereformeerden. Dr. Geelkerken wilde zijn medegelovigen de vrijheid wel laten om niet aan de letterlijke traditionele opvatting over de sprekende slang in het paradijs vast te houden, maar broeder Marinus dacht er anders over. Gevolg: eerst schorsing, daarna zelfs ontzetting uit het ambt van dr. Geelkerken en als gevolg daarvan — uiteraard! — kerkscheuring.

De verschillen van opvatting over geloofszaken en van de vertaling daarvan naar de maatschappelijke werkelijk-heid zijn vandaag de dag in onze kerken veel groter in aantal en in gewicht dan in 1926. Wat wil je ook na Auschwitz, Hiroshima, ruimtevaart en satelliet — televisie? Geloven op zich is voor velen na alles wat zich in de afgelopen halve eeuw op onze planeet en daaromheen heeft afgespeeld al moeilijker geworden, laat staan van geloven in historische "feiten" uit de bijbel, die op z'n minst twijfelachtig zijn. Laten wij in deze dingen toch reëel zijn.

In onze gemeente gaan de ouderlingen het komende seizoen op huisbezoek met het thema "Samen gemeente zijn" (hoe kunnen wij als leden van de gemeente van Jezus Christus met elkaar omgaan bij de verschillen die er onder ons zijn?) In de gesprekken over dit thema zal het stimuleren van wederzijds begrip voorop staan. Geen gemakkelijke taak in de kerk waarin sommigen voor ons gevoel nog altijd de neiging hebben om eigen gevestigde mening te verabsoluteren, zich af te sluiten voor de afwijkende, vaak zeer doordachte visie van anderen en de verschillen op de spits te drijven. Die gereformeerde "erfzonde" laat zich blijkbaar moeilijk onderdrukken. Gelukkig wint de overtuiging steeds meer veld, dat de zaak van de kerk niet het meest gediend is met het stijf en strak vasthouden aan oude denkbeelden en vormen, hoe principieel dat ook moge lijken, maar dat het uiteindelijk toch meer in de geest van Christus is om elkaar te aanvaarden zoals wij zijn: verschillend in beleven, maar één in belijden en in liefde voor de Heer en voor de medemens. Misschien moeten wij gezang 91 wat vaker zingen:

"Waarom veroordeelt gij uw broeder dan?
Waarom veracht gij hem? Van man tot man,
van mens tot mens is hij uw lotgenoot.
Wij worden allen eens, voorbij de dood,
gesteld voor Christus' rechterstoel en Hij
stelt ons in 't voordeel van zijn heerschappij."

Poetische geloofstaal om over na te denken ...

Overgenomen uit Friese Kerkbode, oktober, 1986.

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Ontmoeting in Japan

Sipke van der Land

Je kunt Japan alleen leren kennen als je als Japanner geboren bent. Een buitenlander blijft altijd een vreemdeling. Ze stellen het niet op prijs als je een paar woorden van hun taal probeert te spreken, want je mag het Japans alleen spreken als je het goed spreekt, anders niet. Hun ingewikkelde (maar mooie!) schrift zullen ze nooit opgeven, hoewel het heel onpraktisch is in deze tijd.

Het lijkt wel of ze bang zijn voor alle invloeden van buiten. En dat zijn ze ook. Dat is de reden waarom ik zo graag wilde weten hoe de christenen het volhouden in Japan. Ik wilde kennismaken met die ene procent van de bevolking die het gewaagd heeft te kiezen voor zo'n vreemde godsdienst.

Japanese Franciscus

Ik had veel gelezen over en van "de apostel van Japan": Toyohiko Kagawa (1888-1960). Hij was vroeger ook in ons land bekend, want zijn boeken verschenen hier; en hij werd over de hele wereld bekend toen hij in 1956 de Nobelprijs voor de Vrede kreeg. Hij werd genoemd de "Franciscus van Japan" en de "Albert Schweitzer van Japan."

Als jongeman had hij bewust voor Christus gekozen, hoewel hij boeddhistisch opgevoed was en veel tegenstand ondervond van zijn familie. Maar hij studeerde theologie in Amerika en keerde terug om het evangelie te gaan verkondigen aan zijn eigen volk.

Hij deed dat niet met fraaie preken in grote kerken. Hij wilde geen import-christendom naar westers model, omdat hij daarmee het hart van Japan niet zou raken. Hij wilde een Japans christendom. Daarom deed hij iets wat eerst niemand begreep, omdat het voor shintoïsten en boeddhisten onbegrijpelijk is. Hij ging wonen in de krottenwijken van de beruchte havenstad Kobe temidden van armen, dronkaards, prostituees.

Sociale akties

Vijftien jaar lang is hij er gebleven om de mensen te helpen in hun nood. Ook predikte hij op de straten. Grote tegenstand en haat was zijn deel. Hij schreef hierover in zijn boek "Ga uit in de straten" (in 1920 al in het Nederlands verschenen). Zijn boeken werden in Japan onverbiddelijke bestsellers door de grote letterkundige kwaliteiten en door de schokkende inhoud. Soms werden er 500.000 exemplaren van gedrukt. De uitgevers werden rijk en Kagawa gebruikte zijn geld voor het werk onder de armen. Zijn boeken behoren nog steeds tot de verplichte literatuur op middelbare scholen in Japan.

Hij richtte vervolgens de eerste Japanse vakbond op. Het hele land sprak over zijn sociale akties. Hij werd secretaris van het Japanse Bijbelgenootschap. Hij bleef evangeliseren omdat hij er van overtuigd was dat Japan niet zonder Christus kon.

Hij gaf leiding aan de vredesbeweging, maar tot zijn grote verdriet heeft dat niet mogen baten: Japan stortte zich in de tweede wereldoorlog. Maar daarna begon Kagawa opnieuw en reisde de wereld door.

Koningin van een vrouw

Toen ik hoorde dat de vrouw van Kagawa nog leefde, wilde ik haar graag ontmoeten.

Een paar dagen later zat ik in een prachtige typische Japanse tuin in Kobe (stadspark) naast Haroe Kagawe, door bemiddeling van haar zoon, die secretaris is van het Japanse Bijbelgenootschap. Ze was 93 jaar en een stralende vrouw. Haar naam betekent dan ook: Lente.

Ze vertelde me over die eerste jaren in de krottenwijken. Hoe ze als dienstbode en fabrieksmeisje ging luisteren naar de prediking op straat van Kagawa. Hoe ze samen gevochten hebben tegen zijn tbc toen hij dreigde te bezwijken. Deze koningin van een vrouw ... wat zat ze lief en sterk te vertellen.

Aan het eind van ons gesprek las ze me voor uit de Bergrede, die altijd de leidraad is geweest van hun leven. Dat was het belangrijkste wat ze te zeggen had, vertelde ze me. Alle andere dingen zijn van minder belang in het leven.

Zo'n ontmoeting is onvergetelijk. Haroe en Toyohiko Kagawe hebben de boodschap van Christus bekend gemaakt aan heel hun volk. En de mensen hebben respect en sympathie gekregen voor de christenen.

Dat bleek uit een enquete waarin gevraagd werd welke godsdienst ze zouden willen als ze zelf konden kiezen (je kiest niet zelf want religie is in Japan een familie-aangelegenheid waar je je niet aan kunt onttrekken zonder grote schande). Dertig procent zei dat ze christen wilden worden àls ze zelf konden kiezen.

Zou er een tijd komen dat de Japanners hun isolement verlaten en de nieuwe tijd aandurven, niet alleen technologisch (dat durven ze al!) maar ook geestelijk? Dan zullen ze zeker teruggrijpen op het levenswerk van de apostel van Japan, die man aan wie niet alleen Japan zoveel te danken heeft, maar de hele christenheid: Toyohiko Kagawa.

Overgenomen uit Friesch Dagblad, 23 november 1985.

Dit is mijn tehuis ...
O CANADA

Canada is ons thuis. We hebben de gelegenheid om onze eigen vele culturele erfdelen te behouden en ten volle deel te nemen aan het Canadese leven. Onze verscheidenheid vat Canada samen in een wereldwijde gemeenschap. Onze gemeenschappelijke band als Canadezen maakt ons land sterker en waardevoller.

Department of the Secretary of State of Canada
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Secrétariat d'État du Canada
Multiculturalisme

Canada

Dutch

Als je 't mij vraagt ....

Spanningen als je joden verbergt

Syrt Wolters

Niemand kan me wijsmaken dat degenen die tijdens de laatste wereldoorlog joden in huis verborgen hebben, niet voor verrassingen kwamen te staan. Ik kan moeilijk geloven, dat men al de konsekwenties door had voordat men er mee begon. Simpele dingen, waar je gewoonlijk helemaal niet bij stil staat, worden opeens problemen.

Bijvoorbeeld — als er in een gezin ineens vier volwassen mannen in huis zijn inplaats van maar één, hoe moet je dan verklaren dat er vier pyama's aan de waslijn hangen en idem zoveel meer overhemden? Dat gaat gewoonweg niet. Daar moet je wat anders op verzinnen. Dus voortaan niet meer dan één pyama en ook niet meer dan een paar overhemden en maar één paar sokken aan de lijn.

En als je naar de kruidenier ging kon je toch niet met een aantal bonnen op de proppen komen, waardoor de winkelier direct in de gaten had dat er iets niet klopte! Hetzelfde gold voor de bakker en de melkboer. Dus moesten we er op z'n minst drie kruideniers, drie bakkers en drie melkboeren op na houden. En natuurlijk geen "thuisbezorging" meer. Anders zouden de buren er erg in krijgen. Het is niet moeilijk voor te stellen dat dit alles heel wat meer werk en een stuk overleg vereiste.

Nu was er in Enschede een predikant, Ds. Overduin (een broer van de schrijver van "De Hel van Dachau"), die een heleboel voor de joden gedaan heeft tijdens de oorlog. Niet alleen voor de joden, maar voor iedereen die in moeilijkheden kwam met de bezetter. Die Ds. Overduin zorgde er ook voor dat extra bonnen voor levensmiddelen bezorgd werden. Hij kreeg zo langzamerhand de reputatie van "joden-beschermer" onder onze mensen.

Welnu, op een kwade dag kwam een overbuurvrouw ons waarschuwen. Haar buurvrouw had tegen haar gezegd: "'t Zal me niks verbazen als ze bij Wolters joden in huis hebben, want ik heb al een paar keer Ds. Overduin bij hen aan de deur gezien!" Die vrouw was overigens een goed mens, misschien wat ruw, maar we twijfelden er niet aan of ze had een hart van goud. Maar dit kon er toch niet bij door. Hoe vaak zou ze dat praatje herhalen bij andere mensen? Dat kon levensgevaarlijk worden. Maar — wat er aan te doen? Mijn vrouw kwam op het idee, niet om haar te waarschuwen, noch om haar in vertrouwen te nemen en haar op het hart te drukken dat ze zulke dingen nooit ofte nimmer weer mocht zeggen, maar om haar zelf de conclusie te laten trekken dat er "bij Wolters geen joden waren."

't Was Zondag en toen m'n vrouw zag, dat de bewuste buurvrouw de deur uitging om naar de kerk te gaan, ging mijn vrouw met haar meelopen. Ze babbelden over koetjes en kalfjes en zo in het gesprek vertelde mijn vrouw, dat ze in de week erg druk geweest was met het behangen van de slaapkamers boven. En ze nodigde de buurvrouw uit om de volgende dag een kopje thee te komen drinken; dan kon ze meteen het nieuwe behang bekijken.

Daar ging ze direct op in: morgen dan maar, zo tegen half drie. Aldus afgesproken. Na de dienst, thuisgekomen, werd er krijgsraad gehouden met de joden boven. Afgesproken werd, dat alle vier zich verbergen zouden in de schuilplaats die daar speciaal voor gemaakt was door de wand naar voren te brengen. Het leek een gewone lambrizering. Er zat een luik in, waardoor men achter de wand kon komen. Eenmaal er achter, werd er van binnen uit een balk voor geschoven, zodat er niets meer van een luik te zien was: het was één geheel met de rest van de wand.

De bedden werden opgeklapt; midden in de kamer kwam een nogal grote naaitafel. De naaimachine er op en wat naaiwerk er omheen met wat stukjes stof en wat losse draden over de vloer.

Alle andere "stille getuigen" van de tegenwoordigheid van mensen werden weggewerkt. Alles werd nog eens goed op de keper beschouwd en tevreden over het resultaat werd de visite van de buurvrouw verwacht. Al voor de afgesproken tijd was buurvrouw Kamping aan de deur. Onze "gasten" stonden in spanning achter de kamerbetimmering, doodstil, wie weet voor hoe lang?

M'n vrouw, ook in spanning, maar haar best doend dit niet te laten merken, zorgde voor thee en een praatje. Gelukkig was de buurvrouw nogal van de tongriem gesneden, zodat het geen moeite was om het gesprek gaande te houden. Maar ja, het moment moest komen, dat mijn vrouw met haar naar boven ging om het behangwerk te tonen. Ze zag kans om het gesprek op behangen en wat daarmee samenhangt, te brengen. Dus kon ze op een natuurlijke toon haar uitnodigen om het maar eens te bekijken, vurig hopend dat niemand achter de kamermuur opeens moest niezen of zo.

Gelukkig liep alles goed af. De buurvrouw bewonderde het knappe behangwerk van de slaapkamers en, bedankend voor het "gezellig" thee-uurtje, ging ze naar de overkant. De volgende dag, toen m'n vrouw die andere buurvrouw ontmoette in de winkel, zei die, dat vrouw Kamping direct bij haar gekomen was om haar te vertellen dat er bij Wolters geen joden in huis waren: ze was het hele huis doorgeweest en er was niets byzonders!

Intussen werd Overduin verboden bij ons aan de deur te komen.

Denk nu niet dat dit de enige spanning was. Er volgen er nog enkele.

Syrt Wolters is kapper in Victoria, B.C.

Uw

GOED NIEUWS

CANADESE PENSIOEN PLAN

is veranderd ten goede.

Vanaf 1 januari, 1987.

Op 1 januari 1987 zijn de veranderingen in uw Canadese Pensioen Plan van kracht geworden. Deze veranderingen zetten uw Plan op een solide, langdurige financiële basis.

Het is belangrijk te weten welke voordelen beschikbaar zijn, want uw Plan voorziet u en/of uw gezin van een basisloonbescherming als u ophoudt met werken, invalide wordt, of sterft. U zult deze uitkeringen echter moeten aanvragen, wanneer u denkt dat u er recht op hebt.

De hiervolgende informatie geeft u de hoogtepunten van de belangrijkste verbeteringen. Het is goed nieuws!

Financiering van een betere toekomst

Nieuwe beleggingsregelingen zullen uw Plan meer gewaarborgd maken en houden dan voorheen.

Op het ogenblik betalen u en uw werkgever elk 1.8% van uw verdiensten, tot een maximum bedrag. Tot 1991 zal deze bijdrage elk jaar stijgen met 0.2% en daarna tot 2011 met 0.15%. Als u het maximale bijdraagt, dan zult u in 1987 ongeveer $26,00 meer betalen.

Een grotere keuze in pensioensmogelijkheden

U wordt nu in de gelegenheid gesteld om met uw 60ste jaar uw CPP pensioen te ontvangen. U kunt daarvoor in aanmerking komen, zelfs als u nog niet volledig opgehouden bent met werken.

Als u uw pensioen aanvangt voor u 65 jaar bent, dan zijn uw uitkeringen minder, omdat u minder hebt bijgedragen en uw uitkeringen over een langere tijd-periode zullen worden toegekend.

Of, als u de beslissing neemt om niet met pensioen te gaan tot na uw 65ste jaar (tot 70 jaar), dan worden de maandelijkse uitkeringen hoger.

Uw pensioen zal in normale gevallen beschikbaar zijn in de maand na uw 65ste verjaardag. Voor elke maand tussen die datum en wanneer uw pensioen aanvangt, zal uw uitkering gewijzigd worden met 0.5%. Deze wijziging zal toegepast worden zolang u de uitkering ontvangt.

Verhoogde invaliditeitsuitkering

Als u in aanmerking komt voor invaliditeitsuitkering, dan zal uw maandelijkse uitkering aanmerkelijk verhoogd worden. Bijvoorbeeld, het maximale invaliditeits-pensioen van $487,00 zal voor 1987 verhoogd worden tot meer dan $635,00 per maand.

Bovendien, ieder die deelneemt aan, of terugkeert in de werkgemeenschap, komt in aanmerking voor invaliditeits-uitkering na bijdrage van tenminste 2 van de laatste 3 jaren, waarin de bijdragen gemaakt hadden kunnen worden.

Uitkeringen voor nabestaanden blijven van kracht wanneer u hertrouwt

Als u een weduwen- en wezenpensioen ontvangt, zullen deze uitkeringen aanhouden, ook als u hertrouwt.

Als u al hertrouwd bent en uw uitkeringen waren stopgezet, dan kunt u deze uitkeringen weer opnieuw aanvragen.

Verdeling van pensioenverdiensten

Als een huwelijk eindigt met een scheiding, dan heeft elke echtgenoot recht op ten hoogste de helft van de "pension credits" die samen verdiend zijn. Na 1 januari 1987 zullen deze verdiensten ook verdeeld worden als het huwelijk of de samenleving eindigt in ontbinding van deze relaties.

Delen van pensioen

Wanneer u en uw echtgenoot uw CPP ouderdomspensioen ontvangen, dan kan de uitkering die u beiden verdiend hebt gedurende uw leven samen, gedeeld worden indien één van de twee dit verzoek kenbaar maakt.

Aanvullende uitkeringen voor afhankelijke kinderen

Voorheen waren afhankelijke kinderen beperkt tot een "flat-rate" uitkering, ook wanneer beide ouders hadden bijgedragen in het Plan en gestorven waren of invalide geworden waren.

Als dit nu gebeurt, dan zullen uw kinderen het recht hebben op een dubbele uitkering.

Verbeterde gecombineerde uitkeringen

Als u recht hebt op een gecombineerde uitkering voor nabestaanden en invaliditeit, dan kan het te ontvangen maandelijkse maximale bedrag nu groter zijn.

De gecombineerde uitkering van nabestaanden- en ouderdomspensioen zal royaler worden toegekend aan hen die er recht op hebben.

Bouwen op een solide basis

Financieel voorbereid te zijn voor de toekomst is een verantwoordelijkheid die we allen delen. Uw nieuwe Canadese Pensioen Plan geeft u nu een steviger fundament. Het is een sterke basis en nu hangt het van u af om op deze fundering te bouwen.

Het is nooit te vroeg, of te laat, om met het bouwen voor uw toekomst te beginnen. We hopen, dat u vandaag een begin maakt.

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Books

Books

A celebration of God's hand in nature

All Nature Sings, by Margaret Clarkson. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1986. 138 pp., paper. Reviewed by Marian Van Til.

Margaret Clarkson is, by now, a well-known Canadian hymnwriter and poet. Having met her last summer at the annual Hymn Society of America convention (held in Toronto) I was all the more interested in delving into this collection of meditations and musings by Clarkson.

For years, Clarkson has spent summers at her cottage in remote, wooded Northern Ontario. Her description of this private oasis sets the scene for the object lessons she draws throughout *All Nature Sings:*

During my mid-twenties [she is now somewhere near 70] I bought an old, run-down cottage on the rocky shores of the Severy River on the southern edge of the [Canadian] Shield. The spot was almost totally isolated, being approachable only by water (and is still so today). There was no road, no electricity, no telephone. The nearest town was 15 miles away. To get to the cottage, I had to row an old, rickety punt the mile or so from the tiny flag-station where trains stopped only if signalled. I was alone on my rugged, Precambrian acre, and this boat was my one link with humankind.

As Toronto-bred Clarkson "learned the secrets of survival," the unfolding secrets of creation "filled [her] days and nights with wonder and delight." She testifies that not only did she become intimately acquainted with the glories of creation, but with the glory of the Creator as well. "Small wonder, then, that I must write of my experiences," she says in explanation of the book's origins.

Each of the 60 "chapters" is about two pages long and tends to be anecdotal. But each ends with Clarkson likening a particular wilderness experience to some aspect of the Christian life and its journey towards sanctification. Often the parallels she draws fit well and are poignant; sometimes they seem forced. The book's one flaw is that Clarkson seems to feel *obligated* to create such object lessons rather than letting her obvious delight in the Creator and His creation speak for itself.

"Content" is one of the poems in the book and one of the few which is rhymed:

Content

I've never seen
the grandeur of great mountains
lifting their lofty peaks
to crowd the blue,
but I have watched
the throat of the brown thrasher
pulsing with holy praise
when day is new.

I've never known
the sharp salt kiss of morning
pressed on my lips by winds
flung from the sea,
But I have felt
a wild bird's gentle body
rest in my hand a while
and then fly free.

I've never seen
the vastness of the Arctic
nor felt the tundra push
against the sky,
but I have known
a humming bird's shy bride-bed
and watched her nestlings feed
and fledge and fly.

I do not know
my place of God's preparing —
eye has not seen His heaven
nor ear has heard;
But I know Christ,
and when He calls I'll answer,
and soar to Him like eager
homing bird.

Sermon collections

A classic of faith and devotion

Evangelical Preaching, by Charles Simeon. Portland, Oregon: Multnomah Press, 1986. 296 pp., hardcover. Reviewed by George Van Arragon, St. Catharines, Ontario.

Charles Simeon was one of the great evangelical preachers of the Church of England. He was born in 1758, the same year as William Wilberforce, the well-known anti-slavery crusader and Simeon's life-long friend.

During his college years, Simeon was converted to a steadfast faith in Jesus Christ. Three years later he was ordained into the priesthood of the Church of England. During his early years of ministry he experienced much opposition and hostility from church leaders and parishioners alike because of his known, evangelical views. After a decade of sustained opposition, the tide gradually turned and Charles Simeon's patience and perseverance were rewarded as many began to be affected by his faithful, biblical preaching.

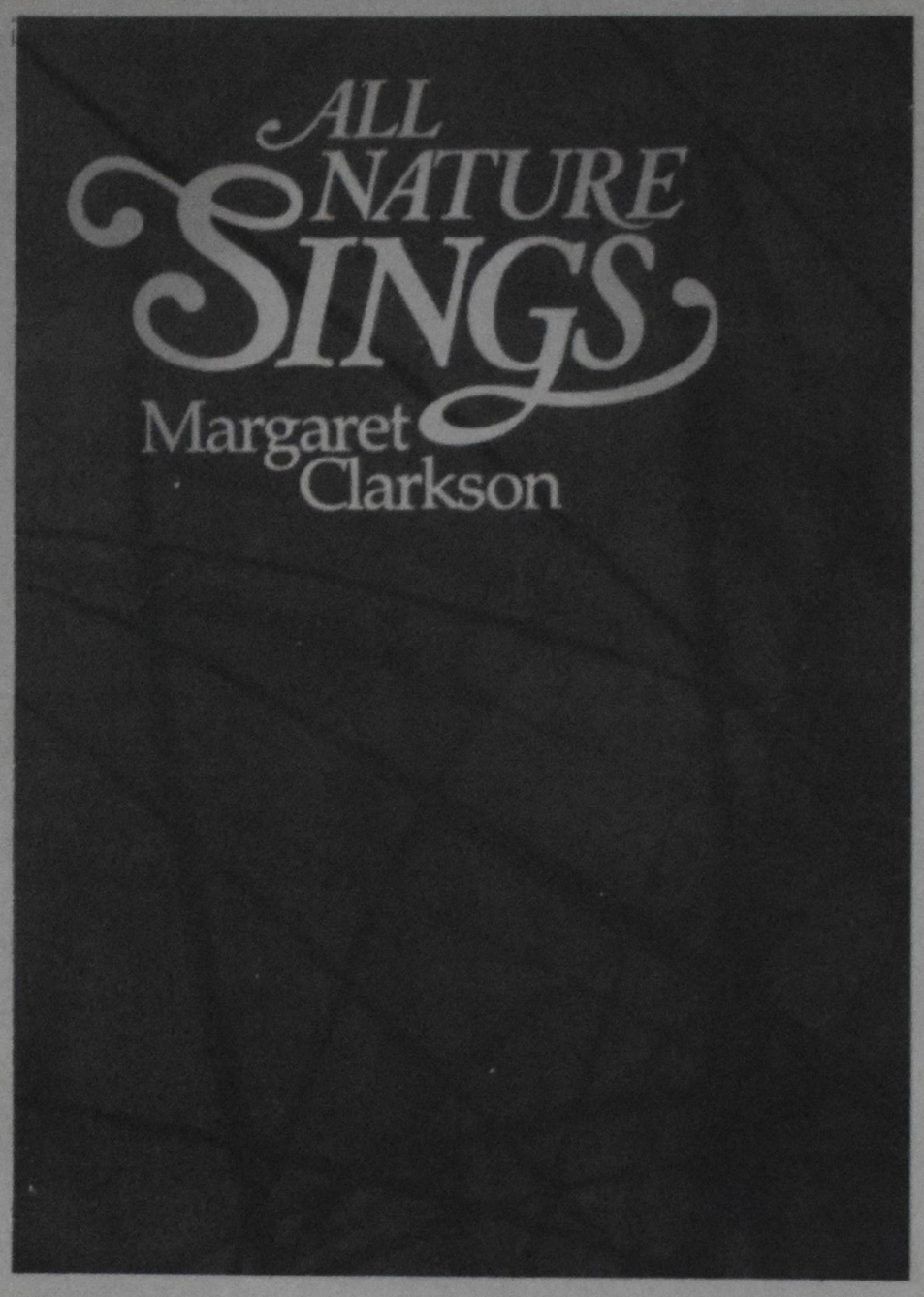
In his memoirs he wrote:

I love the simplicity of the scriptures; and I wish to receive and inculcate every truth precisely in the way and to the extent that it is set forth in the inspired volume ... I soon learn that I must take the scriptures with the simplicity of a little child, and be content to receive on God's testimony what he has revealed, whether I can unravel all the difficulties that may attend it or not.

Simeon dedicated himself above all to the ministry of preaching. His collected sermons, published in 21 volumes, number 2,530. He was a life-long student of the scriptures and diligently applied heart and soul in the preparation of sermons. He cultivated a direct and simple style, marked by clarity and orderliness. Each sermon is carefully structured and never neglects practical application.

Simeon emphasized that a sermon should do three things: It should uniformly tend "to humble the Sinner, to exalt the Saviour, to promote Holiness."

There is much in these sermons that prompts reflection and application in one's daily walk with the Lord.



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Books

Bible commentaries

The best on Deuteronomy

Deuteronomy, by Louis Goldberg. Grand Rapids, Mich.: Zondervan, 1986. 176 pp., paperback, $11.75 (Canadian). Reviewed by George Van Arragon, St. Catharines, Ontario.

This is one of the best little popular commentaries that I have seen on the book of Deuteronomy. It takes account of modern scholarship even as it pursues a conservative-evangelical approach to the book: "Based on Deuteronomy's form and religious make-up, we will assume that it was written during Moses' time, either from his pen or from that of a scribe who lived during Moses' lifetime or shortly after his death."

In the introduction, Dr. Goldberg deals with the purpose and theme of Deuteronomy, presents the leading theological ideas and outlines the book in three addresses, and Moses' last words and his death.

In five subsequent chapters he deals with "What God had done for Israel;" "The Law of God"; "An appeal for the Covenant" and "Moses' last words." At the end of each chapter there are questions for further study. A bibliography is included.

This commentary is warmly written, devotional and personal and without the moralistic flaws so frequently encountered in modern popular evangelical commentaries. ("We ought, must and should do this, that or the other").

Instead Goldberg writes, "When God's people remember how He acted in love and compassion, they respond to Him in love."

Dr. Louis Goldberg is Professor of Theology and Jewish Studies at Moody Bible Institute in Chicago, where he has taught for more than 20 years.

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Daarbij komt ook nog de prima service van de KLM. Zonder twijfel de geriefelijkste manier om naar Nederland te vliegen! Speciaal met de vele non-stop vluchten per Boeing 747 vanaf Toronto rechtstreeks naar Amsterdam.

In Nederland wacht u dan nog het exclusieve pakketje "Welcome back to Holland", vol met leuke verrassingen, kortingen en geschenken. Ja, de KLM zet deze winter echt de bloemetjes buiten! Maak er gebruik van en boek vandaag nog uw reis per KLM naar familie en vrienden in Nederland. Uw reisagent kan u ermee helpen.

"Welcome back to Holland" is verkrijgbaar in Nederland vanaf 1 april 1986 tot eind maart 1987. Tarieven en aanbiedingen kunnen zonder waarschuwing ingetrokken of aangepast worden en zijn uitsluitend geldig in Canada, voor reizen vanuit Canada.

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